

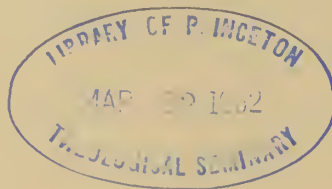
THE CHRONICLE

OF THE

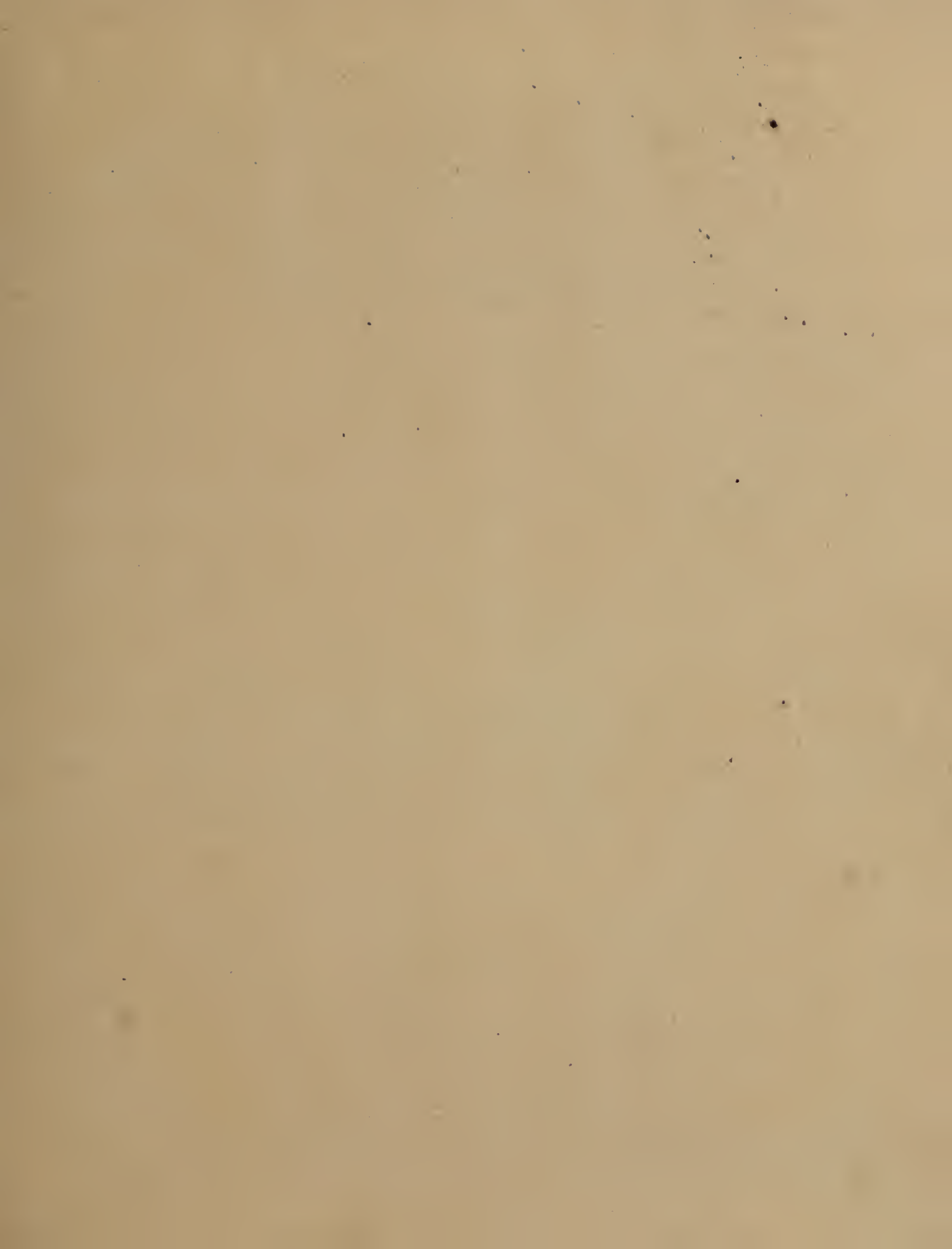


LONDON MISSIONARY SOCIETY

1893



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No. 18.—NEW SERIES.]

JUNE, 1893.

[PRICE ONE PENNY.]

“THE HAND TO THE PLOUGH.”

“But Jesus said to him, No man, having put his hand to the plough, and looking back, is fit for the Kingdom of God.”—LUKE ix. 62.

GRATITUDE to God for the privilege of holding the Gospel plough, and renewed determination to grasp it firmly, and to guide it fearlessly and truly through the great field which God has given them to till, must be the outcome of any serious consideration of the Society's position, and of the work which it has been permitted to undertake. When the year opened, the Forward Movement was in the flush of its first great success. Large contributions in money, and prompt offers of service, had been the response of the churches to the Directors' proposal. Great joy was in all hearts. To the missionaries in every field, the news of the manifestation of Christian enthusiasm and faith, in so practical and generous a form, came as a breath of refreshing from the presence of the Lord. They saw at once the prospect of realising hopes, and of carrying out schemes which had been on their hearts for years, but which they had given up expectation of ever attaining to. They promptly made known their needs and their purposes to the Board with a new sense of expectancy. To the Directors, also, the result of the appeal to faith for supply was almost bewildering. They felt rebuked for the hesitation of the past, and they pro-

ceeded to respond to the appeals from the mission-field with a new sense of freedom which was most refreshing. They had long been burdened by the consciousness that every part of the field was being insufficiently provided for, and that work was suffering in consequence. Now they found themselves in a position to attend to the dictates of their hearts, and to make the much-needed provision.

But the time of testing of the genuineness of the new movement was yet to come. It was quite natural that at first there should be a hearty and generous response to a great appeal. But if the Forward Movement was not merely a passing wave of enthusiasm, if it was a genuine awakening of the churches to a deeper sense of responsibility under the power of the Spirit of God, the evidence would come in the *second* year of the movement. The results of the year now closed have, therefore, been waited for with anxiety by many earnest friends of the Society.

The balance-sheet shows that, having begun the year with upwards of £9,000 in hand, it has closed with a debt of upwards of £13,000, while the additional missionaries, who have already been sent out to the field, necessarily constitute a heavy permanent addition to the expenditure. To some timid hearts this may seem to be an indication of failure; they may be disposed to say, Is this not an evidence that the Forward Movement is not

the result of a genuine deepening of the missionary spirit, but merely a passing excitement ?

The Directors have no reason to regard it in this light. Certainly the serious shortcoming in the funds is a little disappointing ; but it must not be forgotten that the past year has been a time of exceptional depression in commerce, not only in Great Britain, but also in the Colonies, and that many warm supporters of the Society have suffered so severely as to be unable to do what their hearts prompted them to do for the extension of Christ's Kingdom. This alone will largely account for the present deficiency. May it not also be that the deficiency is intended to be the means of a Divine testing of a more deep and searching kind than is at first realised ?

The movement arose avowedly as the expression of the belief that God would supply the Society's needs if the Society faithfully undertook the work which He had set before it. It was emphatically a looking God-ward, instead of man-ward. But those who trust in God wait upon God. The first condition of a whole-hearted trust is a whole-hearted submission and consecration. The first step towards it is the prayer that we may be taught to understand what yielding ourselves to Him means, and that we may be made willing to be, to do, and to offer what He thinks needful. When His people become a willing offering, the day of the manifestation of His power will come. To what extent has this spirit been maintained ? The time of greatest danger in spiritual life and service is immediately after the excitement of a great success. There have not been wanting indications that the prompt and rich response by God to the new resolve to press forward has been allowed by some to act as a check, rather than as an incentive, to more complete and joyous consecration. The Society began the year with a full treasury. Therefore men concluded that there was no longer any special need for anxiety or for personal exertion.

This deficiency, reduced by the realisation of certain investments to £5,197 6s. 7d., is an unpromising start, for a new year which will make larger demands than any that have gone before it. But if the constituents of the Society are led more earnestly and intelligently to recognise the position in which the Society is placed ; if they realise that to do the work which has been undertaken will require a far greater and more persistent effort than

any that has yet been made ; and if, as the result of this, their faces are turned God-ward in more humble and more constant pleading, the adverse balance may prove a better beginning for the new year than a large surplus would be.

If the examination of the Society's finances furnishes no ground for alarm, and no reason for retreat, the general history of the Society's work affords abundant reason for thanksgiving, and for more resolute and confident pressing forward in the path which our Lord has marked out. The year has not been without its sorrowful and anxious experiences. What true life is without them ? Some portions of the field have proved but rocky places ; some results of the work have been disappointing. But these are only the incidental troubles of a great enterprise, which serve only to enhance and to make more manifest the blessing which has been given and the success which has been gained. The presence of God has been manifest in the home churches, the power of God has been experienced in the mission-field, the voice of the Divine Leader sounds more unmistakably than ever, "*Have not I commanded thee? Be strong and of a good courage; be not affrighted, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest.*"

CAPTAIN HORE'S CENTRAL AFRICAN EXHIBITION IN LONDON.

AT 48, Pall Mall, S.W., Captain Hore, whose name is so intimately and honourably connected with our Central African Mission, is exhibiting his valuable collection of curiosities and picture models illustrating the home life and industries of the natives, as well as the terrible slave traffic, and descriptive of a caravan on the march, and points of interest in connection with the navigation of Lake Tanganyika. Many who have read Captain Hore's excellent history of our Central African Mission will be glad of the opportunity of supplementing their knowledge, and gaining a more realistic idea of the conditions of life and work in the heart of "Brightest Africa." Captain Hore is a staunch friend of the Central African, and holds a high and hopeful opinion of his capabilities and future prospects.

Captain Hore's connection with this exhibition is quite honorary ; and, as he intends devoting whatever profits may result to the Society's Central African Mission, we trust the undertaking will receive a liberal patronage. The exhibition is open from ten till six ; the charge for admission being—adults, 1s. ; children, 6d.



FROM THE HOME SECRETARY.

MY predictions have been unhappily verified, and the financial report for the past year shows an adverse balance of more than £5,000. This will be generally regarded as a serious matter. It is serious, and I hope will be speedily dealt with. As the news of our need spreads, shall we not find our friends everywhere determined that the work, which God is so wondrously blessing, shall not lack money for its support and extension? An adverse balance means a greater demand for faith. We have put our hands to the plough, we shall not dream of looking back. Two friends have just sent £8 towards the deficiency.

Two special appeals, who will respond?

One hundred pounds has been sent me as the first response to Mr. Ward's earnest appeal in the *Independent*. The second has not yet come. I am looking for it, and am hoping that a long series of answers is on the way. As announced at last week's meetings, I have a fifty pound note in safe keeping which is not to be spent till it is joined by five others of like value, or their equivalent. If these do not come the note is to be returned. Only one has reached me; £200 more is wanted. Who will send it as extra and special gifts for this purpose? Contributions may be made in any amount.

THE May Meetings are over; what comes after them? A general feeling of relief, and a long anticipated clearing up, corresponding to the housekeeper's spring-cleaning, and then serious reflection, leading to earnest prayer for Divine guidance, wisdom, and blessing, that in the new year we may make rapid advance towards our ideal.

THE Home Office ideal is easily stated. It is an ideal of complete organisation, and involves two things:—First, a missionary auxiliary in every church, school, mission, &c., and second, everyone who owns the name of Christ contributing regularly to the great work. We are very far from this at present. Is there one church that has realised it? Is there one church all of whose members contribute regularly to missions? I hope there are many, but I confess my inability to name them.

It was found helpful in a Midland town to ask how many members in a certain church subscribed to the Society. The answer was, about forty out of 240, and it led the inquirer to resolve to canvass the other 200 members. These are expected to give a shilling each on the average, and so the canvasser hopes to raise

the contributions from that church by £10. If all my readers would ask the same question about the church to which they belong, and take the corresponding action, how much nearer we should be to our ideal this time next year!

I AM sometimes told that the Forward Movement is too heavy a responsibility for the Society's constituency. I need scarcely write that I never accept the statement. It might, perhaps, be too much for the churches if we had at the present time the help of all our members; but, taking the churches generally, there is enough virgin soil to raise the additional £25,000 that we require without anyone being hard pressed. The task that lies before us is to bring home to all Christian people the authority of Christ with regard to the extension of His Kingdom and to win them over to obedience unto Him. As we set out on the new year let us seek from Him a fuller understanding of His will and a more earnest consecration to His cause.

I CONCLUDE with the following extracts from my correspondence:—

"I have enclosed two shillings and tenpence, the money saved by a little boy eight years of age, given him by friends coming to see him when ill a very short time, and, as it was the Lord's will to take him away, the mother wishes to present it to the L.M.S.; it is a small amount; it may be the means of doing a little good with the blessing of the Lord."

"Mrs. E. is a poor woman belonging to our mothers' meeting; she is enthusiastic about foreign missions; has a box in her little cottage for female missions. Last time her box was opened, much to her astonishment she found a sovereign amongst the pence and small pieces of silver. At first she feared it must have been put in by mistake, but she discovered quite unexpectedly that it had been put in by a Christian servant-girl as a thank-offering for mercies shown to her by God."

ARTHUR N. JOHNSON.

FROM THE EDITORIAL SECRETARY.

IN order to find room for a complete report of the various meetings of the Society's anniversary week, in addition to the other necessary contents of the *CHRONICLE*, we have again increased the size of the magazine to thirty-six pages.

THE Secretaries of the Young Men's Missionary Band were requested by the Conference held in the Mission House on March 17th to prepare suggestions for guidance in forming branches of this useful institution. In accordance with this request they have issued an eight-page leaflet, entitled "EXTENDING THE LINES: Hints on Forming Missionary Bands in our Churches." This leaflet will be found very useful. It explains what the Y.M.M.B. is, how its objects may be attained, and gives detailed instructions for forming either a Church Band or an Auxiliary of united church bands. I shall be happy to send copies post-free to anyone interested in the movement, and especially to those wishing to form a Band.

MISSIONARY maps are on the increase. One of the latest is a wall map of the world, 4 ft. by 3 ft., on

Mercator's Projection, published by the Free Church of Scotland. The map is coloured according to religions, varnished, mounted on rollers, and contains tabulated statistics and a list of Free Church missionaries and mission stations. An indefensible arrangement, by which the title Hindus, Buddhists, and Devil Worshipers is made co-extensive with heathen races generally, somewhat mars the accuracy of the map. In many parts of the heathen world not a single Hindu, Buddhist, or Devil Worshiper is to be found. The treatment of Madagascar, again, is more arbitrary than correct. The western half of the island is represented as entirely heathen, the eastern, from extreme north to the extreme south, is made throughout half Reformed Church and half Roman Catholic. This, we need hardly say, is quite erroneous.

GEORGE COUSINS.

PROCEEDINGS OF THE BOARD.

Board Meeting, April 25th.—Rev. W. ROBERTS, B.A., in the chair. Number of Directors present, 64.

The Rev. W. A. Blake, Messrs. G. W. Dodds, H. Lee, J.P., and W. G. Wilkins were requested to act during the ensuing year as the nominees of the Board on the Committee of Management of the Homes for missionaries on furlough.

An offer of service from Mr. J. B. Grant, of Bridgend, Glamorganshire, as a lay evangelist, was accepted, subject to his passing the usual examinations. Mr. J. H. Holmes, of Western College, Plymouth, was appointed to labour in the New Guinea Mission, in connection with the Fly River Mission.

The Board sanctioned the return of Mr. A. J. Swann from Lake Tanganyika, and of the Rev. A. E. Claxton, from Samoa, on furlough, and agreed to invite Captain Turpie, of the *John Williams*, to visit England during the present year, in order that he may be available for consultation and for public advocacy in connection with the construction of the proposed new mission steamer for the South Sea Mission.

Board Meeting, May 2nd, 1893.—Rev. W. ROBERTS, B.A., in the chair. Number of Directors present, 41.

Miss Marris was welcomed home from Benares; and the Board bade farewell to the following missionaries, who will shortly be leaving England for Madagascar:—The Rev. E. H. and Mrs. Stribling (Ambohibeloma), the Rev. E. Pryce Jones and Mrs. Jones (Farafangana), Dr. G. A. Peake (Fianarantsoa), and Miss A. E. Coombs (Vonizongo); also the Rev. W. Thomas, proceeding to Lake Tanganyika, Central Africa, and the Rev. J. J. K. Hutchin, returning to Rarotonga, South Seas.

The Directors expressed their hearty sympathy with Mrs. Roberts, of Madagascar, in the death of her husband; and they passed the following resolution, upon being informed of the death of Mrs. Wardlaw:—

"That the Board has heard with great sorrow and pain of the loss it has sustained by the death of Mrs. Wardlaw, and desires to place on record its high appreciation of the many and long services she has rendered to the Society. For many years she was the active helper of her honoured husband, the late Dr. Wardlaw, in his work in India, where she devoted herself with conspicuous success to female education. After accompanying Dr. Wardlaw to South Africa and returning again with him to

India, she was for eight years his faithful partner in his arduous work as Principal of the Society's Training College at Highgate. For the past eighteen years, as President of the Ladies' Committee, Mrs. Wardlaw has shown the deepest interest in the Society's work, and by her knowledge, tact, and consecration, has laid the Society and all its friends under the greatest obligation. While the Directors mourn their loss, they give God thanks for the bright example of His departed servant, and pray that many may be raised up to carry on the great work to which her life was so thoroughly devoted. The Board respectfully offers its loving sympathy to all the bereaved family circle, and, as a mark of its respect for the departed, desires that the following attend the funeral as representatives of the Society:—Mrs. Whyte, Mrs. De Selincourt, the Chairman of the Board, and the Home Secretary."

The Home Secretary presented a list of the Directors nominated for the year 1893-4, which was unanimously adopted.

The Foreign Secretary read a draft of the report for the past year, which was unanimously adopted, with a hearty vote of thanks to him for his labour in the preparation of it.

CHRIST MUST BE PUT FIRST.

WITH all our many little difficulties and rebuffs, still we feel we have much to encourage us. It is cheering to find that, go where we will, our medical mission work makes open doors for us. Our rich Sudra men are especially anxious to get me for their wives, and, as they can nearly all talk English, I have many talks with them in their own houses. A man said to me one day: "Will Dr. Amal (my name amongst the people) come often into our village? Our women are thankful that you have come into their midst, for we so often see our young women die before our eyes when we know that they need not." I told him of the training class I hoped to begin, and said: "Why not let some of your own Barbers come?" He replied: "They would readily do so, only you would compel them to become Christians." "Oh, no," I said, "we never *compel* anyone. We shall certainly always put Christ first. I shall willingly teach your women as much as I can of midwifery; at the same time I will take every opportunity of telling them of our Saviour's love." He did not say more than that it would be a good thing if some of their women did come to me. I also told him I meant to come down on that rich Sudra village for good subscriptions for my women's ward. He with the others standing round promised to help. I don't know yet, though, how far their promises will go.

My ambition for this Medical Mission stretches far. Daily the work grows and gets more interesting. Although feeling very unfitted for the great responsibilities, I yet feel the inward peace and joy that, in following the Guiding Hand which so plainly opened up the way for my coming to this work, I did the right thing. It is not by any means all plain sailing; but in the two little words, "*He knows*," there is all-sufficient strength given to uphold us, even in our most despondent moments.

MARGARET MACDONNELL.

DESTRUCTION OF THE LEPER CHAPEL, MADAGASCAR.

THE readers of the CHRONICLE responded very generously and heartily to the representation made in the magazine respecting our purpose, then in contemplation, of building a city of refuge for our lepers, who are literally cast out in this country. I am sure, therefore, that they will be sorry to hear of the misfortune which has overtaken us in the entire destruction of the chapel, which was finished, in the village by the fearful cyclone which has just swept through this island continent.

Not knowing how my intentions would be received, and before learning of the liberality of our friends to help in building this leper settlement, as early as the middle of 1891 I had secured a large piece of land, nearly three-

THE CHURCH.

festivities and its connections. So Christmas found us far from ready. The season, too, proved unusually wet and heavy, much to our disadvantage, which fact, as can be imagined, was very unfavourable to the gathering of the members of our various congregations in the out-of-the-way locality in which the settlement is situated. I am anxious that our Christian people should take some responsibility in providing food for the inmates of the Institution when established. So, as we found that the opening could not well be done as we had designed, we made up our minds to possess our souls in patience and have the service in May, when the weather would be fine and settled. This would give us ample time to get the place thoroughly finished. These plans, however, have been rudely set aside by the most destructive cyclone which has ever swept over this country within the memory of the oldest living natives. It



LEPER COLONY NEAR SOAVINA.

quarters of a mile long by about the same in breadth, and commenced building thirteen cottages, trusting to the willingness of good people to help in good time. We were not, however, fortunate in getting the buildings sufficiently advanced before the rains set in, and they were left for the building season. But last April we prepared plans for twenty-five cottages, a hospital, a house for visitors, and a chapel; and we were well into work again by the end of May, and before the rainy season had well set in all the buildings were roofed in with tiles, and we hoped to be able to open our doors to such as were looking forward and longing for admission after Christmas, when we expected to hold a dedication service in the chapel. I send you a view of the place, taken on Christmas Eve. However, the work-people, especially the plasterers, gave us much anxiety and trouble by leaving their engagements for the Fandroana

took place on January 29th. Besides taking off part of the roof of the mission-house, the entire roof of our girls' school-house, and destroying the class-room of the boys' school here, five chapels in the district were levelled to the ground; and as though it were desirable to make us feel the force of this demon of destruction very personally, our beautiful new chapel, with its tiled roof, coloured walls, and glass windows, in the leper village, in which we hoped many hearts would be gladdened by the message of mercy and love, was laid waste by the rage of the terrible storm.

Now where are we? A leper village without a place of worship is a gospel of "charity" without the love in it, a body without the heart. None would be more disappointed than the lepers themselves if their little colony was minus a chapel. To some of these poor souls half their present pain of isolation and pain of scorn and loathing would be assuaged

were they not disallowed from entering the congregation of their people in the house of God. It is possible for us to have the settlement ready to receive the community in a few weeks if we decided to do so before another chapel is put up. But we are met with a great difficulty. When once the lepers come into residence we shall not be able to get healthy workpeople to come to build. We have therefore no alternative but to defer admission until a new chapel is built—say six months. As far as the weather will allow, we are doing all we can towards hastening on this object. I have yet some money in hand, and I shall not wait for any, but begin to build a fresh place as soon as the season will permit. I shall need about £50 more than I have in hand to complete the chapel. I am going on with the work, not in what is called faith, for it is *more* than faith. Nothing less than an estimate that there are many anxious to help to shelter these poor wretches, who are called by some “the lowest of God’s outcasts,” but of whom it is more correct to say that they are the most helpless of those who are cast out by their fellow-men.

In closing I may mention that the report of our efforts to make an asylum for lepers has become widely known among the subjects themselves, and that has been the means of increasing the number of them in our neighbourhood of late, with the view of obtaining admission when the settlement opens. In the meantime, however, we shall be glad of assistance in order to give them some relief until they can enter the Institution.

P. GEO. PEAKE.

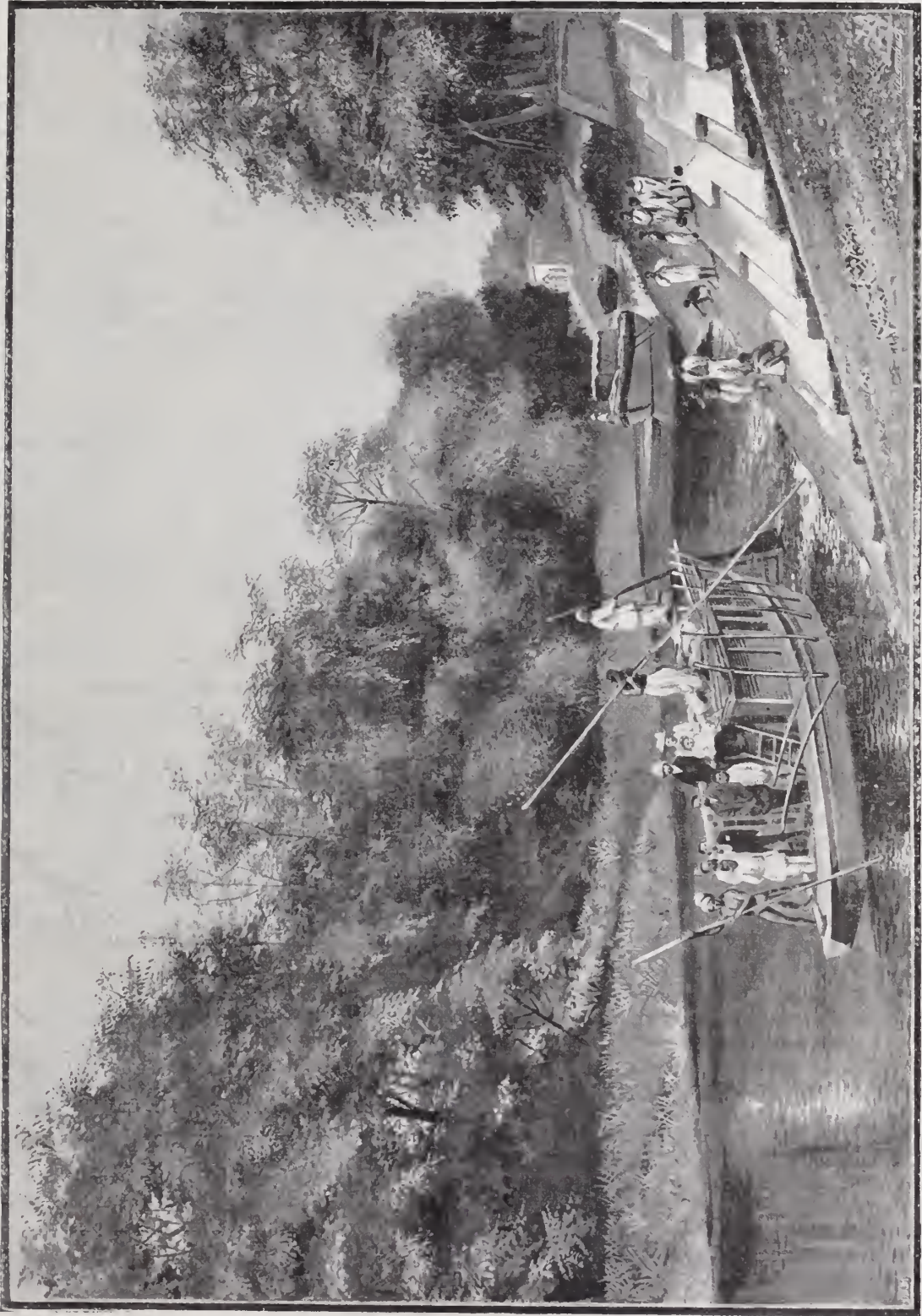
WANTED—A BOAT!

THE Ganges, as is well known, while still far from the sea, divides itself into two main branches, one of which retains the name of Ganges, and the other is called the Hooghly. These two rivers, with the sea into which they flow, enclose the Ganges Delta. But this delta is further divided, nearer the sea, by a number of other rivers, offshoots of the Ganges or Hooghly, and themselves noble rivers, whose banks all along are dotted with prosperous towns and villages, for the land is of great fertility, and the water teems with fish. One of these rivers is the Issamutty, on which our Calcutta missionaries have worked for many years, and at one of whose towns—Baduria—one of our ordained pastors is stationed, with a catechist and a colporteur under him, and a Christian headmaster of the school which also we have there. At another important town on the Issamutty—Bonjong—we are hoping very soon, probably before this article appears, to establish a well-trained evangelist, the town having been regularly visited by us for some years past. On another of these rivers, the Kapadakka, we have also made tours for many years past; but, owing to its distance from Calcutta, and the expense of hiring a boat, we have not yet been able to establish any station there, though there are

several old students of our Bhowanipur College in those parts, and the work has always been most encouraging.

These rivers, as they draw still nearer to the sea, throw off a vast and most intricate network of other branches, called “khals,” by which they are connected with one another at innumerable points. Thus is formed probably one of the most perfect systems of water communication in the world, for these khals are many of them wide rivers, and they are all navigable by even large cargo boats of the flat-bottomed kind used in this part of the country. The land thus intersected is almost wholly devoted to the cultivation of rice, and is sprinkled over with numberless small villages, except a broad strip of it along the sea face, which is still covered with dense jungle, and inhabited by tigers, leopards, rhinoceros, buffaloes, and various other wild beasts. That part which has been reclaimed from this jungle still bears the name of Sunderbunds—a word which means “beautiful forests.”

In this district the London Missionary Society has been working for the last fifty years. The first church to be founded was in the village of Balliahatti in 1844. Gradually, though slowly, the work has spread, and we now have churches in three other villages—Deyuli, Pathorghata, and Phulbari. Each of these churches comprises members from several surrounding villages. Still, it may be said that such progress in so long a time is very slow. It is slow; and this is due mainly to two causes. In the first place, the land is not owned by the people. It belongs to wealthy zemindars (landowners), who live either at Calcutta or some other large town, and is looked after, and the rents collected, by agents, who often oppress the tenants cruelly. The villagers, therefore, either lease the land, or work for those that do. They are very poor, their average earnings being only three or four rupees a month; their possessions are few, and their dwellings mere mud huts. When, therefore, as frequently happens, they are goaded to desperation by the oppressions of the zemindar’s agent, or when their rice crop fails through drought or excessive rain, or is destroyed by the overflowing of the salt water of the rivers, which are all tidal, they readily emigrate to other parts. Our churches in that district are thus continually losing some of their members, and sometimes an entire church has been broken up and scattered. But the work there has suffered from another cause—*i.e.*, the absence of sufficient and proper supervision. The churches are under the charge of catechists, who must be natives of that district, for it is so unhealthy that it would not be safe for others to live there; and the Sacrament has to be administered, and baptisms and marriages performed, by the superintending pastor, who, hitherto, has also had charge of the South Villages, and lives at Kaurapukur, near Calcutta. The people also look to him for the settlement of all disputes, and as the only one who can redress their grievances, and plead for their rights with the zemindars’ agents; and, when a European missionary can accompany the pastor on his tour,



BOAT USED FOR THE LAST TRIP.

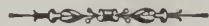
they are very delighted. It will thus be seen that, when a long time elapses between these visits, they become very disheartened, and think themselves—not without cause—neglected. But we cannot get there except by water, and it is often impossible to hire a native boat except at exorbitant rates. Through lack of funds, therefore, we have hitherto been able to visit these villages only about twice a year, and it not seldom has happened that we have had to wait a whole month in the most favourable season, before we could get a boat at all. It is, consequently, imperative, if the work is to be carried on effectually, that we should have a boat of our own.

But I have also spoken of the Issamutty, where we have a splendid field for work. It has, however, been hitherto practically neglected for lack of a boat. The roads in that district are very bad—mere cart tracts through the fields—and our agents have, so far, been able to work only within a small radius round their stations, and, having no means of going up or down the river, the many important towns and villages on its banks have had, most reluctantly, to be let alone, except when, on an occasional tour, we have been able to pay them a passing visit.

We now feel that we can no longer allow such a state of things to continue. God is commanding us to go forward, and we must push forward vigorously. We, therefore, plead for funds to build a houseboat. In it the missionary has to live, eat, and sleep, and his food has to be cooked, during the two or three weeks that he spends on each tour. We want an *iron* one, such as are used by the Baptist Missionary Society in East Bengal. This will cost about Rs. 4,000, but afterwards there will be no expense except for paint, whereas a wooden hull needs constant repairs, and occasionally complete renewal. Towards the cost we already have over Rs. 1,000, collected by the Rev. J. J. Pool when pastor of Union Chapel, and we therefore need Rs. 3,000 (£200) more. The sum is not large, and the need is great and pressing. We, therefore, appeal to all interested in the Lord's work, and hope it will not be long before we have a boat of our own plying actively on the rivers and khals of the Ganges Delta, bearing glad tidings of salvation to the heathen, and help and encouragement to the Christians.

Calcutta.

W. R. LE QUESNE.



MONTHLY PRAYER MEETING.

ON Monday, June 5th, the usual monthly gathering for prayer will be held in the Board Room of the Mission House, 14, Blomfield Street, E.C., from four to five p.m. One of the secretaries will preside. Recent information from missionaries in the field will be communicated. A full attendance is earnestly desired. All friends of missions will be heartily welcome.

FROM THE SECRETARIES OF THE WATCHERS' BAND.

ENCLOSED in the present number of the CHRONICLE will be found a copy of our first annual report, which we had the pleasure of presenting at the meeting of members and friends at Exeter Hall on May 11th.

Notwithstanding the early hour which prevented many from attending, it was cheering to see so good a gathering; we hope that all were profited, and that a deepened interest in the Band will result. Next year we shall endeavour to secure a more convenient time for our meeting, and hope thus to ensure the presence of a much larger assembly.

The continued progress of this movement is very encouraging, and we are now glad to report the formation of the following additional branches, making a total at the present time of 207.

Ere these notes appear we trust that all our members will have received their new cards. As some have not obtained these so soon as expected, we fear their patience has been tried; but delay in the delivery of the cards, for which we were not responsible, and delay also on the part of the members of some of our branches in returning their renewal forms, will account for this, and, as the names of all our members are now registered by us here, the cards are issued in the order of registration.

JAMES E. LIDDIARD.

H. LUCY LIDDIARD.

NEW BRANCHES.

LONDON.

<i>Branch.</i>	<i>Secretary.</i>
Anerley	Mr. E. Lorrain.
Camden Town (Park Chapel)	Mr. W. B. Wye Higgs.
Enfield	Mrs. Wookey.
Forest Gate	Miss Lily Thorn.
Lewisham (Algernon Road)	Mrs. Hoyles.
Stratford	Mr. R. Anderson.
Tollington Park (New Court)	Mr. Stewart J. D. Hicks.
Woodford	Mr. Hall.

COUNTRY.

Barnsley (Wombwell)	Miss C. Robinson.
Brighouse	Mr. Geo. Aspinall.
Cheltenham.....	Miss H. R. Norton.
Cleckheaton	Miss Edith Goldthorpe.
Dorchester	Mr. Chas. S. Brown.
Great Totham.....	Miss Cooper.
Kelvedon (Tiptree Heath) ...	Rev. A. Cook.
Leicester (Bond Street).....	Miss Jane H. Murray.
„ (London Road)	Miss Faulkner.
Lytham	Miss Mapleston.
Manchester (Lees Street, Openshaw)	Mr. W. Davy.

<i>Branch.</i>	<i>Secretary.</i>
Moreton-in-Marsh	Miss E. Green.
Nottingham (Park Hill).....	Mrs. Crosbie.
Wickhambrook	Miss E. H. Bromley.
IRELAND.	
Sligo	Mrs. W. Newman Hall.
SCOTLAND.	
Dundee.....	Mrs. M. P. Smith.
COLONIAL.	
Cape Town	Mr. J. Wardlaw Morgenrood.

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A PARODY OF PAGANISM.

THE snow is falling heavily and lying deep in Shanghai ; vainly the coolies try to keep a footpath clear through our mission compound. Outside may be seen a few natives struggling along in their high-soled knee-boots, and the poor riksha men slowly dragging their "fares," a second runner attached behind. Not for thirty years has Shanghai been thus snow-shrouded, and the people are rejoicing on behalf of their new-sown crops.

The narrow streets of the native walled-in city are almost impassable ; but we persevere in our effort to reach our mission church there, for we hope to gather a congregation from the numerous idlers always about as the holiday season of the Chinese New Year approaches.

Our way leads through the so-called tea-gardens, where stands the great temple of the city god. In its premises is a tea-house (Chinese form of "restaurant"), in two-storied pagoda form, surrounded by water, and reached by a quaint zig-zag bridge, which view is said to be the original subject of the well-known willow-pattern design.

The temple precincts especially are thronged to-day. We find that one dense crowd is engrossed with the piling up of a huge snow image ; not children only, but grown men at work thereon. It is in the shape of a seated Buddha, with painted eyes, eye-brows, lips. The people seem actually worshipping the figure ; prostrations are performing, incense-sticks burning before it. The sun is breaking forth, and Buddha shows signs of a thaw, but the ardour of his votaries is in no wise damped thereby.

"You see the sun is stronger than your snow-god," remarks one of our party to a bystander. "Ought you not, then, to worship the sun?"

"Do you worship the sun?" is the quick rejoinder.

"No ; I worship One more powerful than the sun—the true God, by whom the sun was created."

"Is this genuine idolatry?" we questioned as we went on our way. "Were they sincerely adoring that dissolving deity as having vouchsafed the welcome snow-fall ; or was it only an amusement, an unconscious parody of Paganism?" In either case it was a painfully suggestive illustration of the fathomless folly of idol-worship—that homage of the

Chinese multitude to an image gradually transformed before their eyes into a sodden mass of snow-mixed mud.

Yet, not only thoughts of sadness, but a parable of hope seemed there ; before the sun-rays the mockery was vanishing. Thus may we surely believe that the fire of Christian zeal and warmth of Christian love will avail to melt these heathen hearts, and that in the beams of the Sun of Righteousness their idols shall be utterly abolished.

ALICE JANE MUIRHEAD.

Shanghai, March 25th, 1893.

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WHAT TO PRAY FOR.

WRITING to a lady friend, who, as secretary of a branch of the Watchers' Band, had sought information concerning himself and his work, one of our senior missionaries in India replies :—"Please remind your Band, if you have not done so already, that missionaries have very little time for writing. I am engaged every day in work from early dawn till night, and even then am obliged to leave some undone every day. It is next to impossible for me to write letters such as you desire. *Leisure* is the one thing a missionary never gets. When he writes an additional letter home, he has simply to crowd it in on top of his other excess of work, and take the consequences. A missionary's life is full of all sorts of miscellaneous work and worries, and I think that one of the very greatest blessings your Watchers' Band could pray for on behalf of missionaries, is that God would *sustain* them and keep them from breaking down. At any rate, since you ask me what special blessing you can ask for on behalf of myself and my wife, I would emphatically say, ask for strength of body, mind, and heart, that we may *day by day* fulfil our daily round of duties, and be kept from falling into mistakes and sin while so doing. If my experience is like others, I should say that it is not so much some (apparently) mighty gift of grace that we need, as a perpetual strengthening and guiding by the Spirit of God in our ordinary work. This constant guidance and help, however, is probably in reality a mightier gift of grace than it appears to be at first sight. It is not for great and rare occasions, but for daily ordinary occasions that we most need God's presence and blessing. Daily worries to be borne, daily duties to fulfil, daily temptations to resist—these are the things that demand a large supply of spiritual life."

Then, referring to his chief responsibility and work, which is that of training young men for the native ministry, the missionary adds : "On behalf of these young men your Band should pray—that these students may be diligent and earnest in their studies ; that they may be full of zeal and compassion for their non-Christian fellow-countrymen ; that they may themselves be true, faithful disciples of Christ ; and that they may be humble, spiritual-minded, successful workers for Christ during the remainder of their lives."



A BUSY and encouraging anniversary week was ushered in, as is customary and fitting, by a prayer-meeting at the Mission House, on Monday morning, May 8th, under the direction of the Rev. T. Hooper, of Camberwell. The results of the second year of the Forward Movement have deepened the conviction of the Directors in the wisdom and propriety of the step to which they committed themselves two years ago, and they entered upon the week of meetings in the belief that this annual appeal to the Society's constituency would result in a fresh and emphatic endorsement of the movement, not doubting the cause of duty, but feeling that "every instinct of Christian honour, and every feeling of Christian sympathy, urges them to go forward." The spirit of the opening prayer meeting, as expressed in the eager succession of earnest prayers, was a no uncertain endorsement of these convictions.

The Year's Finances

IN order to relieve the Thursday morning meeting in Exeter Hall of some of the formal and routine business which has hitherto been reserved for it, a meeting of members of the Society was held in Falcon Square Chapel on the Monday afternoon, to receive the report and audited accounts, and to appoint officers and Directors for the ensuing year. Falcon Square Church, formerly Silver Street Church, has quite a number of interesting missionary associations attached to it. The first boy enrolled in its Sunday-school, which was the first school established in the City, was Joseph John Freeman (afterwards one of the secretaries

of the Society), and the first girl enrolled became the wife of another missionary and secretary, the Rev. W. Ellis; the school also furnishing the wife of the Rev. R. Robinson, one of the later Home secretaries. Furthermore, the Revs. J. D. Pearson and C. Barff, superintendents of the school and of a branch school, both entered the Society's service in 1816, the former going to India, and the latter labouring in the South Seas for forty-eight years; and the late Rev. B. Rice, of Bangalore, who passed his jubilee of service, was a member of the church, and a teacher in the school.

The Business Meeting was attended by about seventy gentlemen and a few ladies, and was presided over by the chairman of the Board, the Rev. W. Roberts, B.A., who (after an opening hymn and prayer by the Rev. A. H. Storrow, pastor of the church) explained the object of this new departure. Such a meeting, he said, would prevent the anomaly, which might otherwise arise, of resolutions concerning the constitution and policy of the Society being passed at the annual meeting at Exeter Hall by a majority that did not represent the constituency of the Society. Passing on to refer to the Forward Movement, the Chairman remarked that it did not come at all too soon, and could not be carried on with too much fervour, energy, self-sacrifice, and prayer. Persistency in working, trusting, and praying was necessary to success.

Albert Spicer, Esq., M.P., the Treasurer, in explaining the chief items of the balance-sheet, which we reproduce on the next page, observed that the expenditure, being the largest yet reached, indicated a greater amount of work than had ever been done before by the Society in one year. Speaking with some knowledge of the correspondence received at the Mission House from week to week, he thought there had not been a year when there had been more signs from abroad of genuine consecration and real enthusiasm in their work on the part of the missionaries. An analysis of the receipts showed that England had contributed £2,000 less, and

London £5,000 less ; the Female Mission Fund was about £700 less ; but the children had sent a larger sum than ever for the ships. The Self-Denial Fund had yielded less, but he (the Treasurer) believed it had been a much more genuine effort. The deficiency of £13,669 had been reduced by realising from investments £5,197. Mr. Spicer said he was not in the least alarmed about the balance-sheet. The Society had evidently been suffering from the large surplus in hand at the commencement of the year. The Forward Movement at home had resulted in a similar movement throughout the mission stations, and the claims that had come in from all parts of the field had sometimes been a little overwhelming. After all, the Society was doing a glorious work, and was covering an enormous field. "We are not responsible for the field we occupy. That field has been laid down for us, and I believe we have been led by our Divine Father in the arrangement of that field. I look forward to the future with faith and hope."

The Rev. R. Wardlaw Thompson presented a digest of the annual report, and stated that the news of the Forward Movement at home stirred the missionary company very deeply in every part of the field to a new courage

and expectancy, which had become most embarrassing to the Directors. For some time the brethren had been labouring under a sense of very great strain. The serried ranks of heathenism, the solid masses of dull carnality, had presented an almost hopeless barrier to any progress. "One man set with spade and barrow to remove a mountain from the way of the Lord." In other parts they had been in the way of amazing and unlimited possibilities ; but the invariable reply had been the impossibility of supplying more workers. But when the new hope of the Forward Movement dawned upon their lives they began cautiously to move out a little, in anticipation of the new provision which was believed to be on the way. And there again embarrassment had come to

the Directors. The missionaries were waiting for help, and were expecting it and preparing for it. The additional hundred workers were not intended for new fields, but for the more adequate working of districts which the Society was already occupying. The present work in India and China alone could profitably absorb more than the hundred new labourers. The reports from many parts showed that there were signs of movement and change which demanded prompt and earnest attention from the Directors. The Directors had great cause for thankfulness to God for the spiritual movement in the home churches, manifested in the growing interest in mission work of all kinds. Perhaps the different denominations of Christians at home might learn more wisely to combine for action in different districts, and thus

release a number of earnest workers who were fretting their souls out in unhealthy denominational competition. As an evidence of the deepening of the missionary spirit, one young minister after another had come out from prosperous work at home to do greater and more difficult work in the far-off lands. Though there was a deficiency of funds, there was in the churches a spirit which, if allowed to exercise its true influence, would not rest until the

BALANCE SHEET (INCOME		AND EXPENDITURE 1892-3).	
Dr.	To—	By—	Cr.
1. Contributions:—			
a. Subscriptions, Donations, and Collections	295,765 4 6	a. Payments by Treasurer in London	£137,043 8 5
Do., Colonial and Foreign Auxiliaries	4,957 1 2	b. Raised and appropriated at Mission Stations	26,327 1 2
Do., Mission Stations	1,476 17 11		£163,375 9 5
Do., locally appropriated	26,327 1 2		
	£128,566 4 9	2. Investments:—	
b. Legacies	27,841 2 9	a. Donation under annuity	£2800 0 0
Do., Colonial and Foreign Auxiliaries	200 0 0	b. Donation to perpetuate subscription	100 0 0
	8,041 2 9	c. Gift to Capital Account	25 0 0
2. Dividends	1,243 18 8	d. Donation for new ship	250 0 0
Do., for Special Object	2,059 16 0		1,175 0 0
	3,303 15 5		
Total Income	£139,911 2 11		
3. Balance from last year	5,544 8 1		
4. Received for Investment:—			
a. Donation subject to annuity	£2800 0 0		
b. Donation to perpetuate subscriptions	100 0 0		
c. Gift to Capital Account	25 0 0		925 0 0
5. Investments Realised:—			
a. Donations released from annuity	500 0 0		
Reserve Legacy Fund	472 11 10		
China Fund	4,500 0 0		
India Fund	2,000 0 0		
Madagascar Fund	1,500 0 0		
	8,472 11 10		
† Balance against the Society	5,197 6 7		
	£164,850 9 5		£164,850 9 5

† The Deficiency was £13,669 18s. 6d., but has been reduced, by realising Investments (b. above), to £5,197 6s. 7d.

cry of the great world had been responded to, and the heart of Christ in the heart of His people had expressed itself in ministering to the needs of the multitudes who were now presenting themselves to them as waiting to be born.

In moving that the report and accounts be adopted, printed, and circulated, the Rev. R. Baldwyn Brindley, of Nottingham, said he felt that the sentiment of thankfulness should predominate over that of disappointment. Looking at the general condition of the churches, he was more than satisfied with the missionary fervour prevalent among them. He believed that the tide of missionary enthusiasm had never risen higher than at present. There had been evidence that the Spirit of God was profoundly moving the churches.

CHAIRMEN AT THE ANNIVERSARY MEETINGS.



ALDERMAN EVAN SPICER.
MARK OLDROYD, ESQ., M.P.

PROFESSOR E. ARMITAGE, M.A.
REV. W. ROBERTS, B.A.

ARTHUR MARSHALL, ESQ.
J. HERBERT LEWIS, ESQ., M.P.

E. B. Dawson, Esq., J.P., of Lancaster, seconded the resolution, and it was carried, after

The Foreign Secretary, referring to the withdrawal of funds from investment, explained that, with the exception of about £4,000, all the Society's funded property was so tied up that only the interest was available. Mr. Thompson also explained, with regard to the building of a steamer, that former efforts to buy second-hand vessels and adapt them had signally failed.

The Rev. W. H. Harwood moved the re-appointment of the Treasurer and Secretaries, and the adoption of the new Board of Directors. He thought that, whatever might have been the opinion of some of the churches at the beginning of the Forward Movement, there was no possible position now but, having put their hands to it, to go on and complete it, and he could not but feel what infinite strength there was yet unused in the churches.

F. Livens, Esq., having seconded the resolution, it was carried unanimously.

Before the meeting was closed, the Home Secretary announced that an anonymous donor had promised £50 to the Society on condition that five others gave similar amounts before the close of the present year.



THE name of Miss Fletcher, of Hornsey, is very dear to more than one lady missionary in the foreign mission-field, whose early interest in the heathen world was fostered and developed under her loving care, while pursuing their studies at her school. This deep sympathy between teacher and scholar was very strikingly shown in the case of one of the young ladies who left this country for China last autumn—Dr. Bessie Harris—and it was a great satisfaction to many to find that Miss Fletcher had consented to preside over the Ladies' Meeting in Exeter (Lower) Hall, on Tuesday afternoon, May 9th. On that occasion the hall was, as usual, closely packed. A hymn having been sung, and an opening prayer offered by Mrs. Robert Dawson,

Miss Fletcher said that to many young people the progress that had been made in the evangelisation of the world since Christ was upon earth seemed very slow; but those who could look back over one generation, and who bore in mind the small number of labourers, and the weakness of faith compared with the mountains to be removed, marvelled that

the success had been so great. Two thousand years was not long in God's sight—only "two days" since Christ was on earth. During the past year the Society had sent out fifteen new lady missionaries, and there were as many more candidates willing to go. After making kindly references to the late Miss Lois Cox and Mrs. Wardlaw—recalling the little gatherings of children which Dr. and Mrs. Wardlaw used to arrange under the mulberry tree in the Missionary College grounds, some of whom are now at work in the mission-field—Miss Fletcher called attention to the inadequacy of the special fund raised for Female Missions, there being a deficit of £1,600 upon last year. This probably arose, she suggested, from the mistaken impression that enough money could be spared from the general funds to provide the remainder. Miss Fletcher recalled the ideal of the early Church in monetary matters, not, however, with the intention of endorsing "some of the impossible dreams of socialism," but to impress upon the mind the fact that "our property is God's." As they had to keep a strict account in order to pay taxes to Government, they ought to lay aside a certain sum as Christ's, and to cultivate Wordsworth's "plain living and high thinking."

Mrs. H. T. Johnson, of Fianarantsoa, Madagascar, is a fluent and effective speaker. In describing the Betsileo women—who are more superstitious than the Hovas—she said that, though they had perfect freedom, they were not considered to be on an equality with the men by any means. The man always walked in front of the woman, and if there was a burden to be carried, it was not the man who carried it; but when they came under the influence of the Gospel, woman began to occupy her true position. In many churches they acted as deaconesses and did a great amount of work efficiently. Were it not for them a great deal of the work would remain undone, because the deacons were busy men, and often thought they were busier than they really were. The deaconesses visited absent members, the sick ones, and those who attended church but had not given up their heathen ways. For it was fashionable to be a Christian, and that was a great hindrance. The missionaries had to strive, not to get the people into the church, but to keep them out until they gave evidence of being truly converted, living souls. Sometimes the deaconesses visited in pairs, and occasionally, in a very difficult case, the whole eight would go together and try to get the difficult person under control. The Bible-women and other native agents did a great deal of thoroughly good work. "Do not imagine," said Mrs. Johnson, "that it is an easy thing to get the heathen to come to the Lord Jesus Christ. A lady said to me after a meeting: 'What a delightful work it must be! Why, it seems that you have only to go and tell them the glad tidings, and they will at once accept the Lord Jesus.' But it is not so. We have to present the truth little by little, because the people are so ignorant." Mrs. Johnson dwelt upon the importance of home visitation—getting at

the people one by one—and of Bible-class teaching, which admitted of sleepy ones going out into the open air “for a little blow” and coming back refreshed. “The popular idea is that Madagascar is Christianised. Only one-third has been evangelised, and all the rest remains in heathen darkness. Madagascar has still a large claim upon the Christians of England.”

Miss Edith Fletcher, of Calcutta, observed that there was no true home life in India. The more sons a woman had, the more servants would she have in their wives, and sometimes she ruled them with a rod of iron. The hope of India, as regards Christianity, was in her children, and the Mission tried to reach the little ones, both poor and rich. In and near Calcutta the London Mission had thirty-seven schools for boys and sixteen for girls, and were thus educating between 2,000 and 3,000 boys, and about 800 girls. In connection with many of the schools there were Sunday-schools. Heathen mothers did not raise the slightest objection to their children attending. Could the children attending those schools, she asked, become the same ignorant, superstitious men and women that their parents and grandparents were? Miss Fletcher and Miss Linley are assisted in their zenana work by twenty-three Bible-women and zenana teachers, and they visited about 3,000 houses and taught the Gospel to 9,000 or 10,000 Hindu and Mohammedan women. Miss Fletcher described Miss Linley's Converts' and Industrial Home, and the livelihood which a great many widows and other women have been enabled to earn through that organisation. Having called attention to the great disparity between the population and the missionary staff—one worker to every 48,000 souls—Miss Fletcher concluded by asserting that, after seven years' experience, she could say from her heart that the half of the joys of service were not told her before she commenced. “If,” said she, “I believed in seven births, as the Hindus do, I should pray that in each life I might be a missionary.”

Miss Ashburner, who has done noble service in Chiang Chiu, and hopes shortly to return to China to become the wife of Mr. Parker, of the Mongolian Mission, spoke of the bitter trials of the heathen which came under the notice and grieved the hearts of the missionaries. “But we know the remedy. It has been proved and tried, and found effectual. Christ is the one cure.” There was only one missionary to every 600,000 souls; and when she heard that forty additional missionaries were to be China's share of the Forward Movement she could but reply: “We want them to come in thousands, not in units.” And they must be men and women of prayer and faith, and sure of their own ground as Christians.

Mrs. Hallowes, of Birmingham, appealed with great earnestness for deeper consecration to the work, and dwelt upon the value and importance of woman's share in it. It was a heart-stirring thought to her that our gracious Queen reigned over more heathen than nominal Christians, and that there

were one thousand millions of people in the world who had not heard of Christ. She wished everyone could feel that this stupendous missionary enterprise was not a work, but the work of the Church. Mrs. Hallowes thinks Christian missionaries, whom she regards as the very *élite* of God's workers, are not sufficiently honoured; unlike the Greek Church, which thinks much of its missionaries, and decorates them with the order of St. Anne, “the mother of the Virgin Mary.” Mrs. Hallowes appealed to mothers to arouse the interest of their children in missionary work.

In proposing and seconding a vote of thanks to Miss Fletcher and the other speakers, Mrs. Hamer, President of the Victorian Ladies' Auxiliary, traced the recent development of missionary enthusiasm in the Australian Colonies, and Mrs. Liddiard briefly indicated the progress of the Watchers' Band during its first year of existence.

The meeting was then brought to a close, and the secretaries and treasurers of ladies' auxiliaries met for tea and conference in another room.

Sermon by Dr Pierson

“I HAVE come to speak to you,” said Dr. Pierson, from the pulpit of the City Temple, on Wednesday morning, May 10th, “out of the fulness of my heart on a subject that has occupied my almost uninterrupted attention for more than thirty years.” The sermon which the Doctor proceeded to deliver upon Romans xiii. 11 was remarkable, and abounded in “heads” enough for a score of sermons, and the deep feeling which his words awakened was frequently expressed in applause. The preacher said that his text—“And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed”—was the last link in a logical chain of argument which claimed obedience to authority, obligation to humanity, and opportunity for fidelity. The three words in the text relating to time were said to indicate the season, the hour, and the day, and were of vast importance. “Love pays all debts but its own, which, in the nature of the case, can never be fully paid, because the more we love the more we are loved, and the more we pay the debt we owe to others by loving them, the more their love to us lays us under new obligations, and so, while we are told to pay our debts to everybody, there is one debt we can never pay.” The text supplied three other thoughts—(1) love had a debt to pay; (2) there was a seasonable time in God's plan for that debt to be paid; (3) there was an opportune hour in man's

history for that debt to be paid ; and there was the further conception that Christ's approaching time supplied an incentive most glorious and sublime. The World, the Church, and the Divine Leader were three sides of another triangle of thought. What indications were there in the world that God's full and fit season for the world's evangelisation had come? The seven wonders of the world had been realised in our day : world-wide exploration, communication, civilisation, assimilation, emancipation of man's body—the precursor of the emancipation of his mind and conscience and spiritual life—world-wide preparation in the furnishing of facilities, and world-wide organisation. "Bootblacks and shoeblacks and newsboys, and underwriters and undertakers, and everybody else organises ; the Church, too, is learning to organise, and why not? God means it to be the spirit of the age. And you cannot carry on foreign missions by independent endeavour." There are now, he added, between 200 and 300 missionary societies. Taking the second side of the triangle—the Church—he asked : "Is there not evidence of the sevenfold completeness and fulness of time in the Church's present condition?" For answer he said first : "We are in possession of the faith of the Reformation"—foreign missions were inexpedient before the Reformatory era gave the Church a Gospel worth giving to the world ; "waters will rise no higher in their stream than the spring at their source ;" "the average of life manifested abroad cannot be higher than the average of life at home." The Church had had an education in missions and had come to accept the obligation ; there had been an education in the literature of missions, and ignorance of the wants of the heathen was now culpable as well as unnecessary ; the Church had had an education in the history of missions, having passed the experimental and come to the middle stage—the demonstrative—in which the efforts of missionaries were manifestly being rewarded ; the Church had had many noble examples of consecration—consecration in self-giving and money-giving, not only from the abundance of the riches of the wealthy, but from the abundance of the poverty of the poor ; and children were being trained up as never before to active co-operation in mission work. Christian and Protestant nations held the sceptre of the world, and if Britain on one side of the world and the United States on the other were absolutely united in their intentions to spread the Gospel to the ends of the world, all the combined forces of Papal, Mohammedan, and Pagan people could not stand against the impact, for those two nations could dictate terms to the rest of the world. The strategic centres of the world were also absolutely held by the Christian and Protestant Churches. God, the great General-in-Chief of the Ages, had been leading on His missionary hosts to follow out the three great military maxims by seizing the great centres of the enemy (India—the centre of Oriental Paganism) as well as the outposts (Australia, Japan, the islands of the sea, and Africa, which was being girdled by missionary effort pre-

paratory to the seizing of the centre), and by keeping open lines of communication between the centres and the outposts by swift modes of travel. The third side of the triangle was the Divine Leadership. All prophecy was full of foreign missions, and the marching orders of the Church, "Go ye," would never lose their potency and responsibility until every creature on the face of the earth had heard the Gospel. "We have nothing to do with results, but we have a great deal to do with duty." What God had intimated in prophecy and repeated in precept, He was now vindicating in history ; for He had illustrated His plan by the theology of inventions. This missionary age had been pre-eminently the age of inventions. God in His Leadership had opened the doors of the earth, and made the way in one single year accessible to a thousand millions of heathen. He had also vindicated missions by the outpouring of His Holy Spirit. "I have thus shown that, whether we look at the World, at the Church, or at the Divine Leadership, there are evidences that God's fit and full time has come. If you don't feel it, so much the worse for you." The past had been a time of sleep, and it was high time to come out of it. "It takes one hundred servants of Christ to add seven converts to the Church in twelve months." Between the Fall of man and the Incarnation of Christ was the altar of sacrifice ; and between the Cross and the Second Advent was the table of the Lord's Supper. "Till He come." "God wants you and me for three purposes. He wants His heralds to make known His Gospel ; His witnesses to testify to His grace ; and His vessels to convey His Holy Spirit."

The devotional exercises before the sermon were led by the Rev. J. F. T. Hallowes, M.A., of Birmingham.

CONVERSAZIONE

AFTER the comprehensive discourse just reported, wherein the subject of Foreign Missions was so "ingeniously triangulated," it might fairly be thought that there was nothing more to say, and yet, as Dr. Pierson said, it is such a vast theme that even he could not say all that was in his mind about it. This was the opening remark of the Chairman (the Rev. W. Roberts, B.A.), at the largely attended *Conversazione*, at Cannon Street Hotel, on Wednesday evening, May 10th. And, as he proceeded to observe : "Others have something to say on this subject." In the course of about two hours four missionaries, besides the Chairman and Home Secretary, demonstrated the inexhaustible possibilities of the theme in furnishing narrative and appeal, cleverly intermixed, and not by any means devoid of bright humour. The singing was ably led by the Union Chapel

(Islington) Choir, who also introduced some appropriate selections from "St. Paul," and Sir Arthur Sullivan's "The Light of the World," under the leadership of Mr. Fountain Meen and Mr. Williamson.

The Chairman remarked that during the year God had graciously favoured the Society's work at home and abroad with many signs of His blessing, which ought to intensify enthusiasm for the missionary enterprise; and He seemed to be saying with increasing emphasis: "Go forward." Counterfeits and caricatures of Christianity were fortunately being played out, but the real Christianity had never exercised so much power over the consciences and lives of men as during this last decade of the nineteenth century, and it must go on and triumph. What was wanted was a deepening consciousness of the love of Christ to them, that there should not be simply conscience rousing them, but the heart with all its affections stimulating them in His service, so that they might be able to say: "The love of Christ constraineth us." Though in the past year God had permitted the Directors to take leave of more missionaries than in any previous year of the Society's history, it was a disappointing fact that during the last thirty-nine years, while all Protestant Churches had greatly added to the number of their missionaries, the Congregationalists had only added to their staff one-fiftieth. Referring to the fact that in India there was a proportion of only one missionary to about 287,000 souls, the Chairman pointedly asked the meeting to imagine one man looking after the spiritual interests of Bradford, or, on another calculation, two men looking after London. Before resuming his seat, the Chairman pointed to the tender, intense, and self-sacrificing love for Christ, which gave to the late Mrs. Wardlaw its purity, nobleness, and fruitfulness for good.

The Rev. A. N. Johnson, M.A., reported upon the progress of the Forward Movement, which he described, in a sentence, as an increase by 50 per cent. of the staff of missionaries, and an increase of the ordinary income from the churches for their support of 25 per cent. By the completion of the second year of the movement in July next, the Directors will practically have accomplished half the work as regards the additional missionaries. In the new report it was intended to recognise the wives of missionaries more distinctly by name, instead of, as heretofore, putting a small "m" for married opposite a missionary's name. Adding 146 wives to the list, the grand total of workers was raised to 391. The past year compared less unfavourably with the preceding year, when it was remembered that the legacies had been £7,000 less, and there had been very little to correspond with the £9,000 received for the Forward Movement in the previous year. He was glad to say that there had been an increase of more than £2,000 in the regular income from donations and contributions, and he felt convinced that there would not long be anxiety about the financial position when the facts became known. Even

when the Directors knew that the year would close with an adverse balance, they boldly decided to spend £15,000 or £16,000 upon a new steamship for the South Sea Mission, which had been a growing necessity for the past twenty years. The fact that the young people were to be appealed to for the money gave him great hope that the Directors would find the new undertaking abundantly justified. In conclusion, Mr. Johnson acknowledged the obligation of the Society to Mr. and Mrs. Liddiard for their devotion to the interests of the Watchers' Band.

The Rev. T. Brockway, who has already passed his sixtieth birthday and has spent thirty-four years in mission work in South Africa and Madagascar, based a racy and instructive address upon "Difficulties and their Compensations." With many a man he had prayed that the curse of Babel might cease. In learning a native language missionaries were tempted to drive like Jehu, but would be sure to meet with the same result. Yet the language difficulty taught patience and forbearance, and brought out the courtesy of people who were sometimes called barbarous. "Men all the world over reflect what you are." Mr. Brockway illustrated how it was not safe always to trust to an interpreter, by relating the experience of a missionary, whose interpreter repeatedly told the people "that the world do go round and round," when he did not understand what the missionary said in English. House-building was another difficulty, but he had known the inspection of a pleasantly arranged room in his own home furnish to the natives a conception and illustration of heavenly brightness. Finally, Mr. Brockway described in his inimitable way the circumstances under which his church members had been constrained by him to agree that no one who made, sold, or bought rum should be allowed to remain a member of the church.

The Rev. G. H. Macfarlane, who has been labouring in the Telugu Mission at Cuddapah, which is showing so much promise, and is crying out so loudly for help, spoke of work among the depressed classes. In the district in question the Mission had gathered about 10,000 Christian adherents, mostly from those outcasts; but there yet remained 140,000 of the same class of people in that one district, in addition to 10,000,000 purely heathen. There was conflict between Labour and Capital in India as in England, with this difference, that the poor there were ever so much poorer, and the wealthy exercised much more influence over them. The people were partly influenced to become Christians because the missionary was their protector from oppression, their advocate, and labour member. But, however much the missionaries might care for the bodies and minds of the people, their chief work was, of course, to care for their souls, by giving them that truth without which they could not be free. Recently a Christian conference had met at Cuddapah to discuss the caste question between non-caste people, as well as the drink and other questions, and important decisions were arrived at.

The reputation which Mrs. Bryson, of Tientsin, has gained as a gifted authoress was strikingly borne out by her address on the present occasion. She said that a visitor wishing to become acquainted with the work of the Mission needed only to mention the magical Chinese equivalent for the late Dr. Mackenzie—a name more widely known than that of any other foreigner, be he official or merchant—to be quickly transported to the scene of operations, first to the Hospital, where his equally devoted successor, Dr. Roberts, was at work. Many a man now in the Church had heard of Christ as the Saviour of sinners as he had sat, sick and sorrowful, on the benches of the waiting room. Nearly 20,000 visits were paid to the hospital last year, while 700 patients were treated in the wards. Near by was the Theological School, so long associated with the name of the Rev. Jonathan Lees. There were schools for boys and girls, and preaching halls, one the gift of Mr. Lees, where flourishing work was going on; also country work at Yen San, which has been so graphically described in these columns more than once by Mr. Lees. All the ordinary forms of woman's work were being carried on, and Mrs. Bryson touchingly pleaded for more workers, and for the practice of daily, intelligent, believing prayer. The missionaries often felt the deadly oppression of heathenism, but were often encouraged by the faith and hope of the native Christians, who much resembled the Ephesian and Corinthian converts—not perfect, but willing to bear persecution for their faith.

Though humorously remarking that, as the last speaker, he, of course, could go on as long as he liked, the Rev. F. E. Lawes confined himself to his allotted time, and produced a very attractive speech. He disclaimed the statement that the Niuéans were ever cannibals, though it was not a question of conscience with them, but merely a matter of taste. Niué was once full of the habitations of cruelty, but many heathen customs had crumbled away before the Gospel, like some old clubs once brought to him that had been kept in readiness for any contingency, but never used after having once been put away. Samoan teachers first started the marvellous change, and, from the beginning until now, between 3,000 and 4,000 Niuéans had been gathered into the church, and of these he thought of many as now in the better land. The 1,557 church members were not all zealous Christians, but a good proportion of them were, and would compare not unfavourably with an equal number of church members in England. There was still superstition. If a man partook of a heavy supper and felt oppressive, he thought it was the ghost of his grandmother come back to sit on his chest, and forthwith fired a gun to frighten the spirit away. Happily, the drink traffic was not a difficulty. In fact, he often told the people that the island was not big enough to hold him and barrels of intoxicants. From the beginning the churches had been intensely missionary, and Christians were as eager as ever to go to New Guinea. During the last ten years

they had given, on an average, £320 a year to the Society, besides supporting their own native pastors, and had given twenty-two men and their wives to New Guinea work.

In the course of the meeting, Mr. Johnson stated that he had received the offer of one of the five £50 notes required to claim a sixth £50 referred to at the Falcon Square meeting.



THE first annual meeting of the Watchers' Band, held in Exeter (Lower) Hall before the larger gathering in the Upper Hall, on Thursday morning, May 10th, and presided over by Professor Armitage, of Bradford, was an earnest of the vigorous life and earnestness of the Band—"the youngest member of the family at the Mission House," as Mr. J. E. Liddiard described it in his report. The response to the appeal to the churches to join in the fellowship of prayer had been, he said, most hearty and encouraging. Since the end of March the progress had been remarkably rapid. The



REV. I. MORLEY WRIGHT.

number of branches exceeded two hundred, and there was a total membership of over 6,000, including supporters in all parts of the British Empire, missionaries, and some native pastors and Christians. The warm sympathy of very many ministers and local secretaries was acknowledged; "but there are a great number of Christians who have not yet recognised that foreign mission work is any business of theirs. They need to be taught the duty and privilege of all who bear the Saviour's name in the extension of His Kingdom." In the ranks of the Watchers were many invalids, who by their

prayers were doing a work the mighty results of which eternity alone would reveal. "The nearest way to the mission-field is through the mercy-seat." Prayer and power were linked, and from increasing prayer might be expected largely increased blessing on the workers and their work, as well as larger giving and deeper consecration at home. A word as to finances: Receipts, £175 11s. 2d.; expenditure, £178 8s. 8d. In moving the adoption and circulation of the



MISS ASHBURNER.
MRS. HALLOWES.

MISS FLETCHER (OF CALCUTTA).
MRS. H. T. JOHNSON.
MISS HEWLETT.

MRS. HAMER.
MRS. ERYSON.



REV. W. J. DAWSON.

REV. ERIC A. LAWRENCE.

REV. E. HERBER EVANS, D.D.

REV. W. PIERCE.

REV. J. PEILL.

REV. A. T. PIERSON, D.D.

REV. G. F. PENTECOST, D.D.

report, and acknowledging the devoted services of the honorary secretaries (Mr. and Mrs. Liddiard), the Rev. I. Morley Wright claimed that, by joining the Band, its members would acquire more precision in their public and private prayers, and an appetite would be created and fostered for missionary information that would be definite, precise, and growing continually. Fidelity to the Band would also save its members from selfishness in their religion, would make them fertile in devising methods of helping on the Lord's work—they were already filling the missionaries with the strength of a real joy, and a continual help and encouragement—and would increase their own power to pray and realise their dependence upon the Spirit of God. "Advance upon your knees" was Mr. Wright's closing counsel.—Mrs. W. G. Brockway, of Berhampur, wonderfully illustrated the helpful influence the Band has already exercised at that station; and during the hour a number of earnest prayers were offered.



The public meeting, commencing at 11 o'clock on the Thursday morning, was largely attended. The Rev. S. Pearson, M.A., of Manchester, led the devotions, and the Chairman (Mark Oldroyd, Esq., M.P.) addressed himself first of all to the finances of the Society, in regard to which he said: "We ought to avoid a speculative optimism, and we ought not to be depressed by a faithless pessimism." But with a Society whose expenditure was more than £160,000 a year, and ought at once to be made up to £200,000, it was very evident that they must either proceed on the basis of substantial endowments, or on the basis of Christian faith and hope. He (the Chairman) could find no authority for endowments in Christ's commission. Having regard to the deficiency in the Society's income, "the duty and privilege lies upon us of putting an end to this state of things." The Forward Movement, which was at once a popular and a serious and earnest movement, did not bring responsibility to the Directors alone, but to the churches that had instigated the movement. The application of a self-denying ordinance to individual members of the churches was needed, and a response to the

legitimate appeal of the Society. On an occasion of ostentatious display of a fortune of 12s. 6d., when a boy, he found himself at a missionary meeting, and the result was that he parted with the half-sovereign, and reserved the half-a-crown. He had never since recovered the relative affluence of that day, not because he parted with the half-sovereign, but because he reserved the hateful half-a-crown. The Chairman trusted that the churches would at the present juncture rise to the emergency. He regarded the devotion of the missionaries as well-nigh the highest self-denial. A recent notification by the Madras Government showed that Government was conscious that the services of missionaries were of some value. "Might we not turn the tables, and put the question whether it is the duty of Government to support missionaries by a right action on their own part? So long as officially we encourage the cursed opium and drink traffics, and legalised vice, so long is the Government undermining the influence and curbing the work and success of the missionaries engaged in the Indian field."

The Foreign Secretary begged the meeting, while admitting disappointment regarding the finances, not to listen for a moment to the sinister whispers of depression. When the tide was rising there came every now and then a wave of exceptional fulness that startled the dreamy holiday folk out of their imagined security. The next wave was far behind, but each wave marked a distinct advance, until the full beneficent influence of the tide was realised. "Thank God the flowing tide is with us. One of the most significant facts in the balance-sheet is that the contributions of the churches to the ordinary income has increased by over £2,000 on the high-water mark of last year." The Forward Movement was a real and great movement all round the world. What significance the following statistics would have to those who took the trouble to read into them the meaning behind them: "Native ordained ministers, 1,736; native unordained preachers, 6,416; Church members in full communion, 96,118." For an example of the character of the native workers, Mr. Thompson referred to the late Mr. Wang, of Chung King, of whom it was said by his neighbours: "There's no difference between him and the Book." A noble band of native workers were serving Christ with the same fidelity. What bitter persecution and social ostracism were hidden behind the statistics of church members. They were ignorant and faulty, but the Spirit of Christ was in them. After quoting the number of children in Mission schools—69,263 boys, and 53,740 girls—Mr. Thompson said: "I cannot imagine a more baseless or cruel slander against our Indian missionaries than that which has lately been uttered by papers that profess to write for Christian people—viz., that because they receive Government grants for educational results they are afraid to speak boldly in the name of Christ. I stand here and I say that is false. I should be ashamed of any Indian missionary of the Society concerning whom that could be said, and I do not believe there is a man or woman

among them concerning whom it can be whispered with any truth." Returning to the statistics, the Foreign Secretary stated that there were upwards of 50,000 children in L.M.S. Mission Sunday-schools; and, in addition to day-school fees, upwards of £20,000 had been raised and expended in the mission-field during the past year, a part of which, of course, came from European friends. Of the £4,420 raised and appropriated in China, upwards of £1,100 was given by the mission circle and their friends at Hankow for the purchase of mission property, in order to save the Society's purse in the hour of its pressure. Two years ago the missionaries at Tientsin did a similar thing. "If the critics will give as largely in proportion to their means as some of our missionaries give, we shall be well satisfied to let them criticise." Native converts were rising to an appreciation of their responsibilities. When it was remembered that three-pence a day was said to be the average pay for a Malagasy, they could estimate what the local contributions (£6,248) in Madagascar meant. The people of all countries who had renounced heathenism and put themselves under Christian instruction were put down at 417,916. "We could enormously increase the number of adherents to-day if we dared to encourage them to come out; but we have not the means to teach them." Dealing with a few special features of work, Mr. Thompson gave figures to show what a vast amount of misery was relieved by the medical missions. During the year the Directors had sent out their first fully-qualified lady-doctor, a lady who had been educated without cost to the Society, and who was being supported by her parents; the first appointments of ladies as rural evangelists had also been made, and the Society had begun in Samoa what ought to be the crowning stone of Christian preparation and instruction of the people in the provision of a central school for the higher education of Samoan girls; besides the opening of a new girls' central school building in Madagascar. From Travancore had come one of the most delightful illustrations of the way in which work among women was progressing—viz., last year at Neyoor a meeting was held at which 450 women gathered together for counsel and conference, prayer and praise, of whom 138 were Bible-women and mission visitors. The whole service was conducted by women, a thing never heard of before. It marked an advance in that mission, the influence of which had untold significance for days to come. "Now, then," asked Mr. Thompson, "in the light of these facts, is the Forward Movement failing? I say No, never. God will not let it fail; and if we let it fail He will find others to carry it on for Him. The clouds are with us and the sky may be grey, but if you look in the right direction there is the translucent green, and bronze and gold of the rising sun. There are wonderful signs of His coming, and when He comes all these clouds will disappear."

Dr. E. S. Fry, Secretary of the Edinburgh Medical Missionary Society, gave an account of what was being done at

Neyoor, Travancore, where work was commenced by the Society when it was only ten years of age. The Medical Mission was commenced in 1838, but had seen only about thirty years of uninterrupted toil. During the past thirty years more than 130,000 new individual cases of suffering and sickness had come under the treatment of the medical superintendents or their assistants. Each of the last three medical missionaries had had to build a new hospital because of the growing needs of the work. The money required for the last new building was provided by memorial funds, with the addition of a gift from the Maharajah, while more than 5,000 church members contributed their mites. Day by day there was coming a great multitude of men, women, and children, the haughty Brahmin and the despised Pulliar, for relief, and to them all the glorious Gospel of God's free grace was daily proclaimed. When he went to Travancore there were seven branch dispensaries, each a little miniature hospital, in the country districts, where medical evangelists trained by his predecessor were carrying on the work. He himself had trained fifteen more, and they were the best legacy he could have left behind. They were just ready to go out to additional branch dispensaries and to other parts of India. They had received more than 1,000 lectures from himself, but he could not have done what he did, had not his wife come to his rescue with a cyclostyle and duplicated diagrams, &c. The influence of medical missionaries was boundless, and their work was needed, not only to open up doors, but to keep them open. Many would think it a pollution to come to the mission chapels, but they did not mind coming to the hospital, and, many of them, hearing the Gospel, lived.

The Rev. W. Pierce, of Tollington Park, remarked that the reports showed the Society to be both old and young. "I do not think there is anything," he said, "that has so deepened our affection for the Society, that anything has tended to assure us more of the greatness of its future, than the ease and readiness with which it has in recent years adapted itself to the altered conditions of the time and the enlarged conception of the requirements of the work." When the day should come to tell the magnificent story of the Society's work in its fulness, he confessed to envying the man whose honour it would be to tell the tale. Unsurpassable in courage and devotion to Christ and men, as were its early agents, he felt convinced that its greater story lay still in the future. There were many motives that led men to preach to the heathen, but there was slowly emerging one great colossal motive which embraced and absorbed all the others—viz., the imperial idea of Christianity, the conception that the one great motive must be that Christ was King and must reign over all lands and nations, which was the destiny of the earth already written in the Book of God. In the light of that idea they discovered that their own glory and future was involved in the victory of Christ in the world. In the power of that great inspiration they would serve the nations, and

so conquer them. There were only two supremely great passions that inhabited the hearts of men—one was the passion to rule, and the other the passion to serve; the one the ideal of the world, and the other the conception of Christ and His people. After stating that he would rather see the conversion of a thousand low-caste Hindus than the establishment in India of the finest educational institution that the world had ever known, Mr. Pierce concluded by saying: "It becomes my duty to pay my tribute in the name of all my brethren to the fidelity, heroism, and sacrifice of our brethren and sisters who have gone abroad for Christ's sake."

Miss Jessie Hewlett, of whom the Foreign Secretary had spoken as a worthy daughter of her great father (the Rev. J. Hewlett, M.A.), received a most cordial greeting. As she stated, it was the first time a lady had spoken at the Thursday morning meeting, and she expressed her satisfaction at the opportunity given her, because she represented a work that could not be carried on by men. She had been asked why the Government did not help to bring about reform in the position of Indian women. The fact was that there was an individual much stronger than the Government, viz., the grandmother or mother-in-law in each of the zenanas. These had the power of keeping men back in all reforms and from confessing Christ. Christ's Kingdom could not come in India until there were more Christian women, whose whole duty it should be to go into the zenanas searching out these poor women, who could never hear the Gospel unless it was taken to them in their houses. The women of North India were living in terrible degradation; but there was a hopeful work going on among the children. Up and down the streets and in the houses the Gospel had been preached in Mirzapur for years, and yet the people were indifferent to it, and since 1888 only four women had confessed Christ. And yet, as Dr. Pierson had said the day before, if there had not been one convert in a century the duty of Christians to preach the Gospel would not be lessened. The inhabitants of Jericho must have scoffed at the Israelites compassing their city in blind obedience to God's command, and in the same way the Hindus scoffed at two or three missionaries compassing that stronghold of heathenism, Mirzapur. She (Miss Hewlett) once had the privilege of being present at a riot at Almora. The riots there had done more than anything else to stir up the people to believe in the Gospel, and she thought that if they could have a riot at Mirzapur—on strictly constitutional lines, of course—they would hear of greater doings there. Still they were going on with the work in strong faith that the day would shortly come when God would give the command to shout the shout of victory.

The Rev. G. F. Pentecost, D.D., of Marylebone Presbyterian Church, thinking that the audience looked as if they were ready for a forward movement out of the hall, said he should not use the speech he had prepared, but would instead give expression to two or three side thoughts. A journalist had given it as his candid opinion that the day for the

cessation of the "crazy" attempt to convert the heathen had come, on the ground that the romance of Missions had passed, that the enthusiasm for Missions had ceased, and that all intelligent people had come to the conclusion that it was far better to leave the heathen in the enjoyment of his own religion than impose on him that which had already failed in this country. That was tall talk. Why, not even the novelty of Missions had passed, as meetings like the present demonstrated. Mission work was lifting up poor beggars from the dung-hill and setting them among the princes of heaven, and, as long as the blessed Gospel was preached, that romance would go on for ever. When he was in India he was asked if he really believed that the Transfiguration scene ever took place and could be repeated. That Transfiguration scene was being repeated in thousands of Mission stations in India every week. The heathen with depressed, hopeless countenances, and the Christians with the uplook in their eyes and sunshine in their faces told its own story. The second assertion of the journalist was equally fallacious; for they were living in the days of the highest and best and most intelligent enthusiasm in connection with the carrying of the Gospel to the heathen that the world had ever seen. He (Dr. Pentecost) went to India somewhat of a pessimist, and came back a profound and enthusiastic optimist. Or rather, he had reduced his theology to that of hopeful pessimism. There were difficulties which appeared almost insuperable and obstacles almost unsurmountable, but they were to look at them with the grand optimistic faith that if they went for them they would disappear. Enthusiasm was not always measured by a brass band. If he had written Isaiah xl. 31, he should have commenced with walking and not flying. But the text rightly implied that all Christian enterprises began with an enthusiasm that lifted them on the wing; but flying was easier than running, and it was still easier to make a spurt than to walk steadily on. This last was the right enthusiasm—a conscientious, systematic, determined enthusiasm, which resolved that no forward movement should be lacking when the time came, and that no forward movement of any year, in any decade, should be sufficient for the cause. As regards finances, all business men recognised that the surest way to wealth was by the road of debt, and he wished that all Missionary Societies became bankrupt every year, so as to make it necessary to come up to the mark of their enlarged obligations. The old stereotyped prayer that God would open doors of opportunity needed to be kicked out of the prayer-meeting. What was wanted was the consecration to enter the doors God had already opened. The Spirit of God was half a century ahead in the mission field, and one of the most serious problems was, how to take care of the accumulating thousands of converts. He would not limit the powers of missionary educational institutions, but would turn, practically, all their energies upon the culture and training of the thousands of Christian young men at

MISSIONARY SPEAKERS.



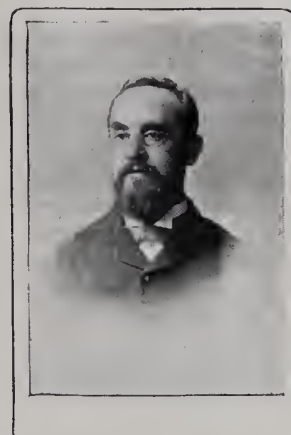
REV. W. HOPKYN REES.



REV. W. A. ELLIOTT.



REV. F. E. LAWES.



MR. J. C. THORNE.



DR. E. SARGOOD FRY.



REV. T. BROCKWAY.



REV. D. CARNEGIE.



REV. D. P. JONES.



REV. E. GREAVES.



REV. G. H. MACFARLANE.



REV. T. W. PEARCE.

present being turned out by young Hindus, who were only using the missionary institutions for their secular ends. "I venture to hope," said Dr. Pentecost, in conclusion, "that the day will come when the prospects of our great free churches of Great Britain—I am a Britisher now—that are seeking to establish the principle of non-connection with Government, shall become the established principle of our missionary societies. I would for ever resent the yoke that the Government is practically putting upon us, in consideration of rupees as grants-in-aid. Say what we will, we are being handicapped for days to come by that alliance. Let us take our Christian enterprises, and throw them entirely and heartily upon Christian people, and have Christian money and Christian people to do God's work on mission fields. After a time we should go on by leaps and bounds. First, sanctify your field, and then you will fortify your field."

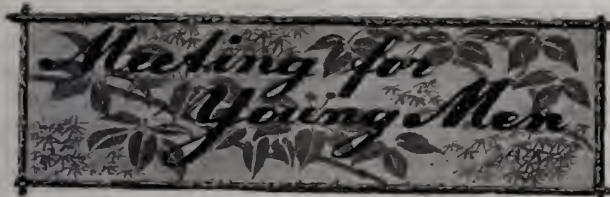
The Rev. T. W. Pearce based his claim to speak upon service at one of the Society's old historic stations—Canton—which had a place of honour in its annals. The foundations of Protestant Christian work in China were well laid there by a master workman, and to-day every missionary owed something to Canton and to the work of the Society there. The best news he had to tell was that the Mission, which for some years had been so under-manned, was, thanks to the Forward Movement, to be largely reinforced. He had come away leaving one L.M.S. missionary there; but there were now three, while a fourth had been appointed, and he learned that a fifth was likely to be sent. He also held a brief from the Shanghai Conference of three years ago to press upon the churches the fact "that the whole of China is now open to missionary effort, and needs a large number of men of prayer, of patient endurance and common sense, men filled with the Holy Ghost and faith in the Gospel as the power of God unto salvation." In the course of eleven and a half years there had been only two periods of a fortnight each when he could not go to the preaching halls in the middle of the city, and in travelling thousands of miles he had only twice been asked to show his official passport. Theirs was a thoroughly evangelistic mission; but no missionary saw a large harvest ingathered. Yet, surely, Christ would not have used the word "harvest" unless he had meant that they should regard those whom they preached to as a possible harvest of souls to be ingathered, and this was what they tried daily to do when facing the audiences at the preaching halls. While the clerical missionaries preached Christ, their medical brethren illustrated Him to the masses of China. The native churches were freeing Christianity from the reproach of being a foreign religion, and people were attracted into the Church by the living epistles among their own countrymen. "Finally, brethren, pray for us that the Word of God may run and be glorified," and "that we may be delivered from unreasonable men," who, in the Apostles' days, must surely have been the critics.

The Rev. Eric A. Lawrence, of Halifax, believed that Christians were understanding better and better why they, if they believed in the Lord Jesus Christ, were bound to carry on foreign missions. But there must be the missionary spirit. They needed a larger measure of true affection for the Lord, in whose name they went abroad, and they needed a spirit of truer and more complete self-denial. This latter might be a practice which they were only beginning imperfectly to understand, and it was certain that until they began to understand and practise it to a much larger extent they would not be supporting mission work as they ought to. What was this self-denial? Self-discipline and mortification of the flesh belonged after all to righteous self-assertion. Self-denial was not denying one's self something, but denying one's self, and it was perfectly easy to deny one's self anything when once one's self had been denied. Christian self-denial meant the dethronement of self and the exaltation of Jesus Christ upon the vacant throne, and there was hardly any height of self-sacrifice to which they might not rise if they had once learnt this spirit of true self-denial. They had hardly dared to think what St. John meant when he said: "Hereby know we love, because He laid down His life for us, and we ought also to lay down our lives for one another."

A hearty vote of thanks having been accorded to the Chairman, on the motion of the Rev. W. Roberts, B.A., seconded by A. J. Shephard, Esq., the Home Secretary announced that the collection (including £100 from the Chairman) had amounted to £175 4s. The proceedings closed with a hymn and the Benediction.

Welsh Meeting

THE Welsh Missionary Meeting, held in King's Cross Tabernacle on Thursday evening, May 11th, was well attended, and it is almost superfluous to say that the proceedings were enthusiastic throughout. An opening prayer was offered by the Rev. J. Davies, of Taihiraon, Cardiff. The Chairman (J. Herbert Lewis, Esq., M.P.) stated that of all the blue-books he had ever read the Society's report for the year was the most interesting. As a Methodist, he expressed his thorough sympathy with the Society's work, and, having travelled through some of the mission-fields, he was able to bear testimony to the solid work being done by missionaries. The Rev. G. Cousins reiterated the tribute of esteem to the noble band of Welsh missionaries of the Society which has recently been appearing in the CHRONICLE. A thrilling and stirring address was delivered by the Rev. E. Herber Evans, D.D., and the Revs. W. Hopkyn Rees, of Chi Chou, and D. P. Jones, of Central Africa, described their respective fields of labour. C. R. Jones, Esq., J.P., of Llanfyllin, took the place of the Chairman half-way through the meeting.



"WHAT can young men do for missions?" This question was asked, and was thus answered, at the Young Men's Meeting at the City Temple, on Friday evening, May 12th, by the Rev. G. Cousins: "Even cold, matter-of-fact political economy recognises that other things than money are capital; brain, strength, energy are capital, and, when these are laid definitely on Christ's altar for the promotion of His Kingdom amongst men, it meets with the full approval of the Master. You have only to look at this chart (an enormous chart of the world's religions, most skilfully and perseveringly prepared by Mr. Daubney, a very active member of the Young Men's Missionary Band) to see what a young man can do."

Alderman Evan Spicer presided over the meeting. After the Rev. E. Griffith Jones, B.A., of Stroud Green, had offered an opening prayer, Mr. Spicer remarked that, if anyone present ought to have an enthusiasm for missions, it was himself, for he had been born and bred in an atmosphere of interest in the work, and, furthermore, his own wife was a lady Director of the Society. For the cultivation of missionary zeal it was necessary to love the Saviour, know His wishes, and be prepared to carry them out, combining with these requirements a knowledge of missions. "Have you ever noticed in our prayer-meetings," asked the Chairman, "how selfish we are? We pray that men and women may be brought forward for the work of foreign missions, but how seldom do we hear the prayer that our own sons and daughters may be brought forward!" How it would help the Society, too, if more parents were prepared to support their children in the mission-field, and if there were more young men willing and able to support themselves! In the ranks of the Society's missionaries there were four who entirely supported themselves, and one partially did so, while others, unable to go abroad themselves, supported substitutes. The Church Missionary Society numbered fifty honorary, and twenty-three partially honorary; the Wesleyans, three; Baptists (excluding Ladies' Society), two; China Inland Mission, forty-one; Society for Propagation of the Gospel, eight; Universities Mission, ten; Free Church of Scotland, five. "I must acknowledge," said Mr. Spicer, "that, in our own family, we have not up to the present time had anyone who has been prepared to go out to the mission-field; but I do pray most earnestly that in the new generation which is springing up we may find some prepared to go into the mission-field. I shall be a happy father if a son or daughter of mine is willing to go out to the great work." Mr. Spicer

read an extract from the CHRONICLE dealing with the action of the Roman Catholics towards Protestant converts, and their activity in sending out missionaries. It was time, he thought, to exert a little righteous indignation, and to remember that, in many places where Protestants were only sending one or two workers, the Roman Catholics were sending six or eight. In conclusion, the Chairman urged the cultivation of the spirit of Jesus Christ, which was the spirit of missions, and thus would the Society prosper.

The Rev. G. Cousins thought that the Forward Movement should specially commend itself to young men and women, for, like themselves, it had to look ahead for its career. First of all, the whole work of the Society must be lifted up to a higher level than it had ever reached before, and, having been lifted, it must be kept up. He (Mr. Cousins) was not sure that the Society's friends throughout the country had realised the second need. Young men were just the ones to come to the Society's aid, for they could do much by insisting on all hands upon the necessity for this continued effort. It would be a blessed thing for any young man or woman to be able five-and-twenty years hence to say: "I remember the initiation of the movement, and I have taken my share through all these years in ensuring that that purpose has been fully realised." But what could young men do? The best of them could become missionaries, and those who remained at home could speak on behalf of the work. Some of the members of the Young Men's Band spoke so well that they were taken for returned missionaries. Young men could insist upon indolent Christians facing the problem worked out on the diagram before them. The churches needed the work of the Society quite as much, if not more, than the Society needed their support. A Society that helped the churches to realise the meaning of the dark squares of heathenism was doing them great service, and was helping on the Kingdom of God.

The Rev. W. A. Elliott, in a powerful speech, represented the land of "King Solomon's Mines." The Matebele Mission, he said, had been regarded by many as a lingering failure; but those who had lived on the spot were not prepared to admit that. He anticipated that in the near future a great deal more would be heard about the Matebele. They were a race of splendid animals: eating, drinking, and fighting, sometimes becoming regular fiends. They were a nation of atheists, saturated with immorality, false to the core, proud and wholly given up to self-conceit. They were bound and fused together in one solid mass, determined that they would not move; but would be as their fathers had been. But over their dark land hung the sky sign, "Go ye into all the world." For thirty-three years the missionaries had been preaching the Gospel and trying to live the Christ-life in the midst of the heathen darkness. For results, they could only point to five baptized converts. There were others who were nearly Christians, and others who were not able to keep away from the preaching. There were no nominal Christians; such

Christians as there were were the genuine article, and they had had to stand in the face of great difficulties, not open and violent opposition, but petty annoyance. The missionaries could see hope which was hidden from others. If any persons stood up in that building during a sermon there would be a cry of "Sit down, sit down." That was exactly what took place when a young Matebele showed any desire to better himself. "You want to be a king; you want to be a white man." They dare not give up the Mission. It might be that there had been dark years behind; but there were bright years in front. "But we want the Spirit of God. It is not more harness we want, but more horse." One of the most hopeful aspects of the Forward Movement was the call to prayer. They wanted that expensive prayer of which Dr. Lavington Hart spoke, that which cost him his own service. Prayer was not an adjunct; it was the soul of missionary work. There was too much tugging of the mission vessel. If they would put up the sail, it would be sent along by the breath of God's Spirit.

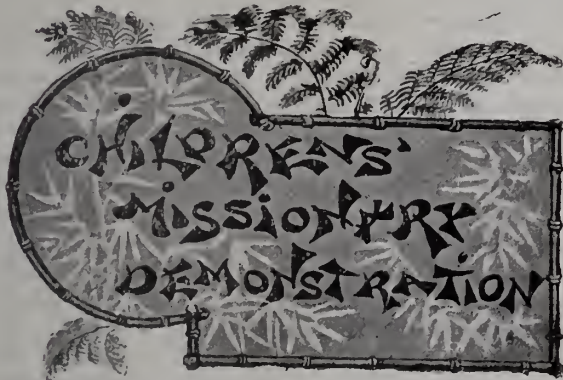
The Rev. W. J. Dawson, of Highbury Quadrant, observed that Mr. Elliott's address was one which ought to be remembered by young men as an object-lesson. His reference to the five converts reminded him that, in answer to an inquiry, Mrs. Moffat wrote to a Sheffield lady: "Send out a Communion service. We do not need it now, but we shall need it soon." The sequel was that by the time the Communion service reached Africa there were three communicants ready to use it. Apology for Foreign Missions was unnecessary; for, to say the least, the Christian missionary was the best servant of commerce and statesmanship. The extension of the British Empire—there were, at least, 300 millions of English-speaking people—meant that they had taken away the creeds and religions of masses of people; but they could not take away an imperfect creed without substituting a better one for it, if they were Christians. He did not believe that God had given such a vast extension of power to England simply that they might weave cotton for the world and make tea cheap for themselves. He had given it as a vast opportunity for taking up the programme of Jesus Christ and preaching the Gospel to every creature. He believed it to be absolutely true that missions had done more for the Home Churches than the Home churches had done for missions. They had taught the imperial side of Christianity—to make the kingdoms of the world the kingdoms of God. If ever there was to be a unification of Christians it would first have to take place in the mission-field. "We have the songs of a united Christendom, and the songs of a world conquered for Christ, and, depend upon it, the song is only going a little way ahead, and is the prelude to the great reality that is promised us." Mr. Dawson asked those present to recollect that the need of Christian missions was vastly greater to-day than ever; and it was his belief that never had there been a day when the heroism of missionaries had been greater than now.

The Rev. J. Peill described some of the ways in which the Gospel had been propagated in Madagascar. His first illustration was that of a young man who, after a cruel persecution for two years, returned to his village, bearing on his body the marks of the Lord Jesus, to become a pastor. Before he died, in old age, he had the happiness of leading a young man to Christ by the power of his personal influence, which was a legitimate spiritual succession. The people had put themselves under Christian instruction in masses in Central Madagascar, though many were still heathen at heart. There were 1,400 congregations connected with the L.M.S. and F.F.M.A., and the congregations numbered 420,000 persons. Dr. George Macdonald had expressed a thought which had pressed on the hearts of the missionaries for many years—viz., "You cannot cast a mass of general good into the midst of a crowd that each may take a share." The personal movement was again coming most markedly to the fore in Madagascar. God had recently in a special manner been owning and crowning the work of years in the capital and other parts, where earnest, systematic teaching had been going on for years. And it had come in the way of individual conversions. He (Mr. Peill) believed that this spiritual movement was the result of united, earnest, individual prayer.

The Rev. W. Hopkyn Rees betrayed by a certain recognisable "fire," by a subtle reference to the Suspensory Bill, and by the standard of comparison which led him to describe his mission district of Chi Chou as containing twice the population of the Principality, that he belongs to "gallant little Wales." He and Dr. Sewell McFarlane have been carrying on a deeply interesting and fascinating work. "Dr. McFarlane is a Baptist and I am a Congregationalist, but we have not been in perils of water. Many waters could not quench the love that exists between us." The wife of each had rendered invaluable service, and there were now 131 female church members. Chi Chou might be taken as a sample of the work being done all over China. He (Mr. Rees) and his colleague had planted nine churches, embracing a Christian community of 500 communicants and adherents. These converts lived in sixty-three villages and towns. One church was forty miles from the central station, another thirty, and one seventy, and the oversight of the churches involved constant travel and endless worry. But the success of spiritual work could not be reduced to an arithmetical sum. The lives of some of the converts were not stainless, but then their surroundings were seductive, and they were only now emerging from heathenism. In many there was an inward fidelity and heart excellence, a steadfastness in witnessing Christ before men, a liberality in bringing gifts to Jesus, a forbearance in face of persecution, and a purifying influence on the lives of others. These things cheered the hearts of lonely workers, and strengthened their faith in the ultimate redemption of China's millions. Not only were the converts devout on their knees, but they

were devout on their feet also. "To-day Christ walks the great plain of China, and His tread is so weighted with Divine energy that His footprints are visible everywhere." What were the young men before him doing to help in this work? They had doubtless seen an advertisement which read, "Saves trouble; try it." Yes, it did save trouble not to think of the vast mission-field, or to pray for the Christless heathen abroad; "but don't try it, as you *must* think of it some day, and perhaps with shame, unless you do your duty now. Some of you, brethren, are robbing yourselves of the chiefest joy outside of heaven itself by refusing to give yourselves up to this noble work." It was no idle form to "beseech you, brethren, pray for us." The churches in China might be called to pass through discipline, but they knew how it would end. Imperishable seed had been sown, and they would see the salvation of God.

The meeting then terminated.



AT the Children's Missionary Demonstration at Exeter Hall, on Saturday afternoon, May 13th, there was a gathering of tongues out of many of the nations under heaven. The multitude of children from every quarter of London had come together with one accord, with happy faces, and an evident intention of making the meeting a very happy and very bright one. A large number of missionaries from China, India, Madagascar, and Africa, and at least one from the South Seas—several of the friends appearing in brilliant and strange costumes—were on the platform, and most of them took part in the proceedings. The repetition of Scripture texts and the singing of verses of hymns in foreign languages appeared to give great satisfaction, as was the case last year. In front of the organ was suspended Mr. Daubney's wonderful missionary chart. The speeches were brief, bright, and earnest. Altogether, we can think of no more effectual method of demonstrating the magnitude and variety of the work being done, and the devoutness and resourcefulness of the workers.

The meeting might also be regarded as the official inauguration of the Young People's Forward Movement;

for the Chairman (Arthur Marshall, Esq.) explained at the outset—after the Rev. C. Jukes, of Madagascar, had offered an opening prayer—the necessity for substituting a new steamship for the present barque *John Williams*. In order that they might have a clear idea as to the voyages taken by the vessel, he asked them to search in their atlases and fix in their minds the names and positions of Sydney, the Samoan Islands, and New Guinea. He (Mr. Marshall) recollected seeing the *John Williams* in the London Docks twenty-five years ago, and he had a vivid remembrance of going on board again at Sydney, and kneeling on deck in prayer with the native teachers. The vessel was often becalmed, and sometimes the missionaries had to cut short their visitations at the islands to avail themselves of fair winds. A steamer would not be dependent upon the winds, and by means of the quicker speed the missionaries would be able to visit oftener and for longer periods. This steamer was going to cost the young people 320,000 shillings—£16,000—because he took for granted that they were going to collect the money. He hoped that Captain Turpie, of the *John Williams*, would be in this country before long, and that when the steamer was completed—by the end of the present year or the beginning of next—she would go to the Clyde, to Liverpool, Plymouth, Bristol, Hull, Newcastle, and London, so that all the young collectors could inspect her. Each collector of half-a-crown would receive a certificate establishing a share in her, and for the collection of £10 an attractive picture of the vessel would be given. "It is very easily done if you all make up your minds to do it."

Mr. J. C. Thorne, of Antananarivo, stated that he had been a missionary in Madagascar for twenty years, and during that time his chief work had been among the young people in the Mission schools. He recommended the reading of three books bearing on Madagascar—viz., "Children of Madagascar," "Madagascar and its Missions," and "The Tyrant Queen of Madagascar" (by R. M. Ballantyne). There were people still living in Madagascar, he said, who could remember what happened before any Christian missionary arrived in the country. When he (Mr. Thorne) landed at Tamatave twenty-one years ago, he and his party met the governor of that place, and found him to be one of the first three scholars of the first missionary in Madagascar. Mr. Thorne briefly referred to the early history of the Mission, and then described the method and some of the inconveniences of travelling. It had occasionally been his misfortune when travelling to be mistaken for a robber, and at another time he narrowly escaped being attacked by a band of thieves, so that it was evident that the time of missionary adventure, even in Madagascar, was not ended yet.

At this point Mr. and Mrs. Peill (Madagascar), Mr. Bulloch (North India), and Mr. Rees and Mr. Stonehouse (China) gave specimens of native salutation, and Mr. Mateer described the salutation to the Maharajah of Travancore.

The Rev. D. Carnegie, of Hope Fountain, Matebeleland, said that his home lay between the Crocodile and Zambesi rivers, 200 miles south of the latter and 1,600 miles north of the Cape of Good Hope. Being 700 miles from the nearest railway station, it was a long way to run to catch a train. When he first went to Hope Fountain he used to receive letters twelve times a year, instead of twelve times a day, as was the case in London. It took him six months to travel up country in his wagon. If his wagon ran against a tree, he had to cut it down and go on. Sometimes the wagon was stopped by a mud hole, and they were left, not high and dry, but low and wet; and on one occasion he had to borrow Mr. Wookey's oxen (making twenty-eight oxen in all) to pull the wagon out of a river bed. Mr. Carnegie endeavoured to impart an idea of what a heathen land was like. They were entirely cut off from civilisation—"We have no nothing of what you have got here in England"—and were under a heathen king. He described the childhood and youth of a Matebele, and caused great sensation by calling on to the platform a Matebele warrior (personified by a member of the Young Men's Missionary Band) in full regalia, and putting him through his facings.

The verse, "God so loved the world," was repeated in Pekingese, by Mr. Rees; in Cantonese, by Mr. Pearce; in Kimambwe, by Mr. Jones; in Tamil, by Mr. Joss; and in Malagasy by Mr. Brockway.

Miss Ashburner, of Chiang Chiu, drew some clever word-pictures of saddening sights to be seen in China, and of correspondingly bright incidents in the work of the Mission. But, said she, the dark side is so much bigger than the bright. She asked the children to imagine a father sending a letter to his child, and the postman saying it was too much trouble to deliver it! "We have a letter, and it is this: 'God so loved the world'; and Jesus said: 'Go ye and preach the Gospel to every creature.' I want to know whether you are going to help take that letter to the Chinese, or are going to say: 'It is too much trouble.'"

"When mothers of Salem" was effectively sung by several Madagascar missionaries; and Mr. Elliott, of Matebeleland, and Mrs. Bulloch also sang. Mr. Bonsey gave an admirable illustration of the raw material which he had succeeded in training to sing Christian hymns with very satisfactory results, the system adopted by Mr. Bonsey being exceedingly ingenious.

The Rev. E. Greaves, of Mirzapur, said his own child had furnished an illustration by crying because "the dark is looking at me through the window." He was glad that many Hindu children could now say: "The light is looking at us through the window." Children, he said, formed a very large part of the London Missionary Society, and he contemplated the time coming when there would be a young people's branch of the Watchers' Band, the members of which should pray not merely once a week, but once a day, and not only for the missionaries, but also that God would open the

hearts of the children to receive His Word. After a word of appeal to the teachers, Mr. Greaves remarked that at Mirzapur they held Sunday-school every day of the week, for the best strength of the schools was given to teaching about Jesus.

The Foreign Secretary, who had been in the chair for a short time in Mr. Marshall's stead, invited the audience to give an expression of their hearty thanks to Mr. H. G. Holmes and Mr. Luther Hinton for having so ably led the singing.

At the close of the *Conversazione*, a pair of gold eye-glasses (in a case) were found, and can be recovered from the Mission House, Blomfield Street, London, E.C., upon application to the Rev. A. N. Johnson, M.A.

OUR PORTRAITS.

WE are greatly indebted to Messrs. Elliott & Fry, of Baker Street, W., for kind permission to reproduce their photographs of the Revs. A. T. Pierson, D.D., W. Pierce, and W. J. Dawson; also to the following artists for portraits of Rev. W. Roberts (Messrs. J. Russell & Sons, Baker Street, W.); Miss Fletcher (Messrs. R. Kapp & Co., Calcutta); Mrs. Johnson (Heath, Plymouth); Mrs. Hallowes (Beaufort, Birmingham); Revs. T. Brockway and J. Peill (Alex. Nichol, Edinburgh); Rev. F. E. Lawes (H. King, Sydney); Rev. G. H. Macfarlane (J. N. Paton, Glasgow); Rev. I. Morley Wright (W. S. Reed, Bournemouth); M. Oldroyd, Esq., M.P. (A. Sachs, Bradford); Dr. Fry (Alex. Ayton, Edinburgh); Rev. T. W. Pearce (C. Jennings, Chester); Miss Hewlett (T. Fall, Hampstead); Rev. E. A. Lawrence (Messrs. Davis & Sons, Halifax); Rev. G. F. Pentecost, D.D. (Moffat, Edinburgh); Rev. W. H. Rees (R. Brown, Liverpool); Rev. D. P. Jones (A. Freke, Cardiff); Rev. E. Herber Evans, D.D. (J. Wickens, Upper Bangor); Alderman Evan Spicer (Stereoscopic Co., Cheapside); Mr. J. C. Thorne (Warncuke, Glasgow); A. Marshall, Esq. (Bentley, Buxton); Professor Armitage (Messrs. Priestley & Son, Egremont); Mrs. Hamer (Mrs. Williams, Wolverhampton); Rev. W. A. Elliott (Messrs. Waite & Pettit, Cheltenham); Mrs. Bryson (Tuohy, Bedford); Miss Ashburner (A. Whitla, Manchester); and Rev. E. Greaves (A. Hoyten, Devonport); and Rev. D. Carnegie (G. Churchill, Eastbourne).

IN the April *Regions Beyond*, the first twenty-one pages are given to a striking and unique missionary survey of South America, which Miss Lucy E. Guinness has compiled in the hope of drawing attention to, and leading to more adequate provision being made for, the spiritual needs of the neglected continent.

IN the good time coming, congregational altruism will be the rule. A Christian congregation will consider it its duty and its privilege to be altruistic. It will think itself unworthy of the Christian name if it does not love its neighbour as itself, and so fulfil the law of Christ. It will not consider its duty done until it pays as much money for the salvation of its neighbour as it pays for its own salvation. In the good time coming, when the spirit of altruism—that is, the Spirit of Christ—prevails in Christ's Church, the rule in each congregation will be—one minister, one missionary.—*The Presbyterian* (Sydney).



PERSONAL ITEMS.

CHINA.—We have already announced that Miss Benham is returning from Amoy, under medical advice. The Secretary of the District Committee writes of her: "We do pray God she may come back again. Her career has been short, but very, very brilliant. It would astonish you to know what an impression she has made on the women of China. I do not know how to write about this dreadful breakdown and loss. We sorely need your prayers and comfort. Miss Miller returns to England after a splendid term of almost uninterrupted service. May God be with her and bring her back to us. Our new ladies, Miss Carling (who nursed Miss Benham by night and by day for two months) and Miss Parslow, have shown striking aptitude for the language and work of their life, and they seem very robust."—Mr. J. Walford Hart reached Chung King safely and well, on March 4th.—In February, when riding home from attending a patient, the Rev. W. E. McFarlane met with an accident. His horse put its foot into a hole at a gallop, and threw him over its head, breaking Mr. McFarlane's collar bone. As Mr. Parker was in Tientsin, and there was no doctor nearer than ten days' journey, he set the bone himself, and, after a week in bed, he started on a two days' journey to Chin Chow, and awaited Dr. Brander's return. When he wrote on March 3rd, he was hoping to return to Chao Yang in a day or two. "What with dysentery and broken bones I seem to have been living on my back during the past few months—studying 'back work,' as we used to say at college—but I am very thankful I am again in health and strength."

INDIA.—During the short time the Rev. F. F. Longman has yet been at Almora, he has attempted a similar system of house-to-house visitation to that which he carried on in Calcutta. He has visited principally amongst the English-speaking residents, most of whom were formerly students at the College. "There is evidently a strong feeling against us still in some quarters—the result of the disturbances that followed the last two baptisms—but, on the whole, I have been very well received, and there has not been wanting evidence that, amongst some who were formerly enemies, a better feeling now prevails. For example, a few evenings ago I gave a magic-lantern exhibition of Scripture views at the house of the Raja of Almora, at his request, especially for the benefit of his wife and the other lady members of the family who could not attend any public exhibition. He objected to one of our Christian teachers coming to explain the pictures, but this was done by a young Hindu, who I am told had taken a prominent part in the former disturbances. He had been trained in our College, and from his explanations of the pictures it was evident that his knowledge of the Gospels, at all events, was full and accurate. What is needed here, as in other places, is the influence of the Holy Spirit to make the knowledge which has been

given powerful to awaken the conscience and affect the life."—The Rev. M. Phillips hopes to leave Madras on May 20th, now that the lawsuit which he has recently been contesting has been decided in favour of the Pariahs. "The Zemindar is, I hear, going to appeal to the High Court, but we are not afraid to meet him there." Mr. Phillips has also met with great encouragement at Panambakam, and by the baptism of a high-caste Hindu as the result of the bazaar work.

MADAGASCAR—DEATH OF THE REV. R. ROBERTS.—With hearts overwheled with sorrow, his fellow-workers in Betsileo have had the painful duty of sending home news of the



THE LATE REV. ROBERT ROBERTS, OF MADAGASCAR.
(From a photograph by J. Wickens, Upper Bangor).

death of the Rev. Robert Roberts on Tuesday, March 21st, at Ambohimahasoa, whither he and his wife and child had gone, for a change and to superintend the work there. His death was somewhat sudden; the cause of death we do not yet know. "Up till Monday noon," writes the Rev. A. S. Hockett, "no alarm was felt; but on Tuesday night we had a letter urging the Rev. J. Pearse to go post-haste to him. But, alas! he was too late. Ambohimahasoa is a full day's journey, and it was Wednesday afternoon before our friend reached there. We have had the

remains of our departed brother brought in here (Fianarantsoa). Poor Mrs. Roberts came in with Mr. Pearse yesterday. She is bearing up bravely; but it is all so very sad. A young life so full of promise suddenly stricken down. The event has thrown quite a deep shadow over our Mission. The funeral was postponed from the morning till the afternoon of the 24th to enable the Rev. T. Rowlands to be present. It was touching to see the sympathy shown by the Malagasy. The Norwegian missionaries, European traders, and the French Vice-Resident also came." Mr. Roberts was born at Manchester, and was twenty-seven years of age. He was received into church fellowship at the close of a memorial service following his mother's funeral, and from that ever-memorable night his belief in the Bible grew stronger day by day. To become a bearer of the good tidings to his fellow-men in foreign lands had always been his highest desire as far back as he could remember, and the ambition was fully fixed in his heart some years ago by reading the Life of Dr. Livingstone. Indeed, he looked upon the work of a missionary as the grandest on earth. At the Independent College, Bangor, he earned the highest confidence of his tutors; and after an elementary training in medicine and surgery at Edinburgh, where he showed great aptitude, and did unexpectedly good work, one of the surgeons wrote: "It seems to me a thousand pities that he should not go out to the mission-field a thoroughly-trained medical man. Few regular students give such promise." But the people of Ambohinamboarina had long and earnestly been crying out for a resident missionary, and Mr. Roberts, being sent to take charge of that district, entered upon his work in 1890 with great enthusiasm. The industry and the devout spirit which characterised him during his course of study continued conspicuous features of his missionary life, and gave good ground for expecting, with God's blessing, a very successful and prosperous career. Mr. Roberts was a member of Pendref Independent Chapel, Bangor, and before leaving England he married Miss E. A. Griffiths, of Salford. He has borne domestic trials with great fortitude, and has had the joy of witnessing some signs of God's blessing on the Mother Church of a district which both educationally and spiritually is a very backward one.

AFRICA.—The Rev. A. J. Wookey and Mr. Reid expected to leave Phalapye for Lake Ngami, a journey of 400 miles, not later than April 17th. On their way to Phalapye they passed through Kanye and Molepolole, and Mr. Wookey says: "The chiefs were very hearty and helpful. Bathoeng sent us a very large milk bag of thick milk as a contribution to the larder, and a fine large dog to be a watch-dog through the country ahead, which is infested with lions. Sebele sent us a fine large slaughter cow. The people at both places promised to help us with their prayers, and to come to visit us at our new home if we succeed in finding a suitable place. There is a splendid work at Phalapye waiting for Mr. Willoughby when he arrives. Mr. Moffat has been preaching in the native church and supplying books while there has been no missionary here. The people are anxious to learn, and are looking eagerly for the arrival of the promised lady missionaries. They very much want their children to learn English. Yesterday we had the ordinance of the Lord's Supper and there were about 200 present. The Makalaka

are a specially bright and intelligent people, and anxious to learn and to work too." Another exceedingly interesting communication from Mr. Wookey will be given next month. Mr. A. J. Swann purposed starting from Lake Tanganyika for England on furlough during the present month.

SOUTH SEAS.—In the January CHRONICLE appeared a letter from Mr. R. L. Stevenson in answer to the strictures of a correspondent *re* the price of the Samoan Bible. Mr. Stevenson quoted 6s. for a small and 10s. for a large Bible as the prices current in Samoa. The Rev. W. E. Clarke writes:—"I wish to add that these prices were in the debased Chili currency which circulated in Samoa till last year. On the adoption last May of English and American money, the prices for Samoan Bibles were fixed uniformly at 6s. for a large and 4s. for a small one, bound in leather with gilt edges, and 3s. for the same Bible bound in drab with mottled edges, like the little ninepenny Bible. It should, perhaps, be explained that a good binding is necessary in Samoa for books in constant use in native houses, on account of the extreme humidity of the climate, and that gilt edges are a useful armour plating to ward off the attacks of white ants and cockroaches. I hope it is not necessary to add in these columns that the London Missionary Society makes no profit out of Bible sales in Samoa. Bibles are sold *at cost price*, and Samoans are sufficiently enlightened to appreciate the propriety and dignity of purchasing for themselves the Scriptures which alone can make them wise unto salvation."—The Rev. E. V. Cooper reached Apia on March 23rd.

PROSPECTS OF THE MONGOLIAN MISSION.

I AM glad to say our work at Chao-Yang gives us every hope and encouragement. One day I had as many as seventy patients (at mid-day, when we see them), and the average during the last few months has been about forty. I am sorry to say I can't write more hopefully about the number of Mongols. But since I wrote last I have read dear Mr. Gilmour's life, and that has cleared my mind on many points. That the book has deepened my faith, and I hope intensified my zeal, is only saying, I suppose, what most people have said who have read it. I feel sure that in time the way will open up for us to come more closely into contact than we are now with the very people for whom dear Mr. Gilmour lived and laboured. At present I mean to throw myself into the Chao-Yang work, and give my energies to getting thoroughly hold of Chinese *first*. You may be sure my thoughts and hopes and aims will always be *towards the Mongols*, and I shall not be satisfied with Chinese results merely. My trip last autumn into inner Mongolia showed me pretty clearly (1) that the country is very sparsely populated; (2) that the cities are almost entirely made up of Chinese; (3) that a Mongol mission must be a country mission, though it may have a city for headquarters. My tour, I am sorry to say, was cut short by illness.

W. E. MCFARLANE.

LAKE TANGANYIKA MISSION.

FWAMBO village continues slowly to increase in size. The Sunday services, held regularly, is attended by the bulk of the people, and a new church is being built, as the present one is uncomfortably crowded. Mr. Carson has received three more applicants on probation for admission to the church. Those already members of the church are well-behaved, quiet people, and, so far as can be seen, behave consistently with their profession. The average attendance at school is about sixty boys; and a goodly number of patients are seen at the dispensary every day, many coming from distant villages. Mr. Carson adds: "We go in largely for industrial work. The saw-pit is constantly in use, and the men are learning to do fairly good work. We have men making bricks, and have in view smelting iron from the ore that abounds at our very doors."

To the memorable Congregational Union meetings at Southport two years ago, and to the influence of the Self-Denial Movement, we largely owe the accession to our ranks of the Rev. William Thomas, who left for Central Africa early in May. As it was especially the claims and needs of that Mission which led him to offer his services as a missionary, it was a satisfaction to the Directors to be able to send him to Lake Tanganyika, the field of his choice. Mr. Thomas was born at St. Clears, Carmarthenshire. During his eight years' pastorate of Waterhead Congregational Church, Oldham, he has laboured with remarkable devotion, unselfishness, and deep enthusiasm for the highest aims of the Christian ministry. We fervently hope that his health may be spared for long and useful service in Central Africa.

He is taking out with him a consignment of the Kimambwe vocabulary, prepared and carried through the press by the Rev. D. P. Jones since his return to this country. This will be a great help to Mr. Thomas and his fellow-workers in acquiring and perfecting their knowledge of the native language.

At the meeting held to bid public farewell to the Rev. W. Thomas, the remark was made by the Chairman (the Rev.

R. M. Davies), who has known Oldham gatherings longest and best, that he had never seen during his long residence in the town a meeting to compare with it. Captain Hore described Mr. Thomas' field of labour, the southern extremity of the Lake, which was of interest in a political sense, as the furthest extreme in Africa that was called by the name of Britain. Physically and mentally the Africans were sturdy, happy races of men, and, as an example of the mental capabilities of the negro races, the speaker pointed to the universities of America, where they successfully passed the standards of education, and received diplomas of qualification in theology, medicine, the law, and so on. There was a time when not only did the Africans occupy equal positions amongst the nations of the world,

but when several African nations took a leading position in political and commercial matters, and in arts and sciences. In the heart of Africa they could study the African in his true normal condition—people who had the germs of everything that was good and useful amongst them, and whose simple, child-like nature specially fitted them to have the honour of starting the great movement of Christianity in Africa. Professor Armitage, with



REV. W. THOMAS.

[From a photograph by Messrs. EMBERSON & SON, 57, St. Paul's Churchyard, E.C.]

every thought for Mr. Thomas's need that friend could think, besought the blessing of God upon the setting out and upon the years of labour, and the assembly heartily responded. Rev. R. Wardlaw Thompson expressed satisfaction with the gathering, and rejoiced that Mr. Thomas had the strength, resolution, and sense of soldier-like obedience that had enabled him to put aside one work—happy and honoured as it had been—and turn to another, giving himself up to the service of the Master. From his own knowledge of the people of Southern Africa, he could say that the African was worth working for, and when the Gospel got into his heart, and affected his life, the manhood already in him developed, and he was ennobled, and became in very truth a son of God, worthy to take his place side by side with the best in the kingdom. On behalf of the friends in the churches, Mrs. Higgs made the presentation of a camera to Mr. Thomas, and Mr. C. Moore presented a magic lantern in the name of the scholars. With great dignity and tenderness, the Rev. R. M. Davies conveyed to Mr. Thomas the united farewell and benediction which the meeting had assembled to express; and, in very fitting and happy terms, Mr. Thomas responded. He said he had derived much inspiration from the meeting, and he was sure the memory of it would be to his heart a source of strength in times of weariness, and a light in times of darkness, and to those at home he trusted it would be an equal source of inspiration. He would not have left Oldham for the easiest portion of the mission-field, and that was to a very large extent why he chose Africa, with all its cruel wrongs, as the sphere of his new work. Africa was in a degree sacred to him, because of the memories of Robert and Mary Moffat, and, above all, of the peerless missionary, David Livingstone, whose writings had ever been a great inspiration to him. He had been asked why he was leaving Oldham, where there was plenty of opportunity for missionary enterprise. He knew it, and he knew, too, that there were hundreds there who were not converted, who had had the Gospel preached to them so much that they had hardened their hearts, and, seeing this, he thought surely they could spare one man to spread the glorious news amongst those who had never heard it before. The native tribes were entitled to all the privileges they enjoyed, and he felt it an honour to have a hand in the making of Africa.

HOMES FOR MISSIONARIES ON FURLOUGH.

AT a conference of missionaries, held in the Mission House, Blomfield Street, on Monday, May 15th, the following resolution was unanimously carried:—"That this meeting of missionaries of the London Missionary Society cordially approves of the scheme for providing furnished houses for such of their brethren who come home on furlough as may require them, and hopes that the constituents of the Society will give it their support, inasmuch as it will not only save missionaries much trouble and serious pecuniary loss, but also facilitate their work."



THE third annual meeting of the Young Men's Missionary Band and Metropolitan Auxiliary Council (Lambeth Auxiliary) was held at Camberwell Green Church on April 27th, Rev. Thomas Hooper presiding. The hon. secretary, Mr. Harold H. Hardy, read a most encouraging report. Advance had been made all along the line. The work of the Band was described in four words—agitation, association, education, organisation. The following Church Missionary Bands were collecting special funds for the support of native pastors, native students, or English students while in college, and other purposes:—The Moffat's, Tanganyika's, Livingstone's (Christ Church), Cuddapah's, Morrison's, Nagercoil's, and New Guinean's. During the year one hundred and fifty addresses and five lantern lectures had been given by members to Sunday-schools, Guild Meetings, Church Missionary Prayer Meetings, Christian Endeavour Societies, Bands of Hope, &c.; a Children's Missionary Demonstration, and four public meetings held. One important step was the amalgamation of the Y.M.M.B. with the District Metropolitan Auxiliary Council, thus saving two organisations with similar objects claiming separate attention from the churches. In connection with the L.M.S. Self-Denial, a week of meetings was arranged. On Sunday, January 22nd, fifteen missionary sermons were preached by local ministers and thirteen Sunday-school addresses given by members of the Band. Eight public meetings were held in the churches during the week. The Self-Denial offerings had fallen off, but it was owing to bad trade, the Liberator and other failures, and the unfortunate selection of the time of year. A very hearty vote of thanks was accorded to Rev. T. Hooper on retiring from the office of President of the Band. During his two years of presidency Mr. Hooper has rendered conspicuous service, not merely to the Band, but to the missionary cause, by his constant, enthusiastic, and eloquent advocacy. After a deeply interesting address from Rev. A. Bonsey, of Hankow, the meeting closed.

THE CENTRAL BAND.

ONE meeting only will be held in Juuc—viz., the final meeting of the session, on Friday, June 16th. Members will assemble in the Museum at 6 p.m., when tea and coffee will be served, and an hour spent in social intercourse. At 7 p.m. an adjournment will be made to the Board Room for a meeting under the presidency of Alfred J. Shephard, Esq., President of the Band. Addresses will be delivered by Rev. W. H. Harwood, of Union Chapel, Islington; by Rev. W. J. G. Bestall, of the Wesleyan Mission, Ceylon; and by Rev. G. A. Shaw, of Madagascar. During the meeting, the Band will take leave of Mr. A. D. Cousins, who is under appointment for Tientsin, North China.

IN MEMORIAM.

THE dear friend, Mrs. Anna Bella Wardlaw, whose life-like photograph accompanies these lines, was originally a resident in Glasgow. Her maiden name was McKeand. She was a member of Dr. Wardlaw's church, and an active worker amongst the young. In 1846, she married Mr. John Smith Wardlaw, missionary at Bellary, then on a visit to England on account of an ophthalmic affection, and returned with him to his sphere of labour, arriving at Bellary in the October of that year. Here she devoted herself to the work of Indian female education till 1857, when, with her husband, she visited the Neilgherry Hills. Subsequently, after a journey to the Cape of Good Hope, where Mr. Wardlaw visited many stations in the colony, and a return to Bellary and Vizagapatam, they sailed for England, arriving in June, 1859.

In 1861, the Directors of the London Missionary Society, having decided to establish a missionary institution where students of the

Society might spend the last year of their course with special reference to their future work, fixed upon Farquhar House, Highgate, and invited Mr. Wardlaw to become president. To this pleasant spot and congenial duty, Mrs. Wardlaw, with her husband, repaired, and for *eight* years she was its presiding lady manager. It was here the writer of these

lines became more intimately acquainted with her, and, as a constant attendant with her husband and many of the students on his ministry, had special opportunities for intercourse. These were of deep interest. To know Mrs. Wardlaw was at once to esteem and to love her. Possessed naturally of great sweetness of disposition, of cultured and

refined intelligence, gracious and winning in her manners, and an earnest Christian, there was a fascination about her which attracted to her side a wide circle of friends. Though somewhat pensive in her countenance, she was bright and cheerful in spirit, and was beloved by the young.

Her missionary zeal was fervent, and to the last unabated. When, in 1871, the Highgate Institution was closed, and, in 1872, she suffered the irreparable loss of her beloved husband, to whom she was ardently devoted, her widowhood was still consecrated to missionary work. For many years she was President of the Ladies' Committee of the Missionary Society, and took an active part in all matters relating to the training and settlement of lady missionaries, afford-



THE LATE MRS. WARDLAW.

ing them much valuable advice, and often inviting them to her home. In this home—Carlton Terrace, St. John's Wood—in the month of April, she suffered from an attack of bronchitis, and this, with, it is feared, a premature exposure during convalescence, proved fatal. She peacefully passed away on the eve of the great missionary assemblies which

she so delighted to attend. On the 3rd of May, followed by a deputation from the Ladies' Committee, the Foreign Secretary, Rev. Wardlaw Thompson (her nephew), the Home Secretary, Rev. A. N. Johnson, and a large circle of friends, she was laid to rest in Highgate Cemetery, mourned by many, a bright example to all.*

To readers of the CHRONICLE the accompanying portrait will be a welcome treasure. May all who view it be led increasingly to imitate the spirit and character of her whom it so accurately and beautifully depicts. "Be not slothful, but followers of them who, through faith and patience, now inherit the promises."

J. V.



Notice to the CHRONICLE'S "Own Correspondents."—Intelligence should be posted so as to reach the Editor by the 10th of the month preceding the new issue.

CHINA.

DURING the New Year Festival, a number of Hunan converts and others joined the Rev. C. G. Sparham in street work at Hankow and Hanyang. They had a most encouraging time, and sold large numbers of calendars and tracts, and some 300 or 400 Gospels. They visited some of the largest tea-shops, also the boats on the Han, and the Hunanese quarters of Hankow and Hanyang, and had some very interesting conversations with individuals.

DR. WALTON and Mr. Terrell have been tremendously busy in Hiau Kan, and the rush of patients has been more than they have been able to cope with. Writing on March 18th, Mr. Terrell reported:—"We saw not less than ninety-six on last dispensing day, and yet had to turn away numbers from the door. However, all this is drawing the people round us beautifully, and, day by day, the chapel is filled with attentive listeners to the Gospel. We have not a few who are earnestly seeking the way of salvation, and are looking forward to a great ingathering of souls for Christ in the not very distant future. As regards the behaviour of the people, there are a few ill-disposed spirits among them who need firm dealing; but, on the whole, the people are remarkably well disposed and friendly, and I think, after a

few months' residence among them, we may expect to have no trouble at all." Mr. Terrell describes the opening of the chapel on Sunday, February 25th:—"Altogether, some sixty or seventy Christians were gathered together by twelve o'clock, when we began our service, and we had a comparatively quiet time, as we kept the street doors closed, letting in our friends by another entrance, as we feared the heathen, if they came in, would crowd us out and prevent our having a quiet service as we wished. We did not venture to sing, however, the praying and reading being quite enough to induce an eager crowd to do their best to get in through the strongly-barred door. Dr. John preached a powerful sermon, his subject being: 'Your bodies are the temple of the Holy Ghost'; and a spirit of deep thankfulness to God for permitting us thus to open a new chapel in this heathen city, and to gather in such numbers for praise and worship, pervaded the whole assembly. It was a glad sight, too, when six men and three children were baptized, confessing their faith in Christ. In one case, a father, his son (aged twenty) and child of six were baptized, and in their village, some five or six miles away, the mother and youngest child are waiting to be baptized also when I can get out there for a service—a whole family thus acknowledging their God through the instrumentality of Mr. Chao. We then united in the Communion service, and afterwards gave vent to our feelings by very heartily singing the Doxology, as the need for keeping quiet was now over. By this time the crowd in the street was a very large one, and, as we threw the doors wide open, the people poured in till every inch of space was occupied, and we must have had quite 250 men present. Dr. John preached to them for some time, and was followed by the native evangelists and deacons, until at five o'clock, after Dr. John had again preached, Dr. Gillison brought the preaching to a close. During part of the time the people were very noisy, but at other times they listened well, and, towards the end of the afternoon, some of us collected a large crowd outside the door, there being no room inside, and there also preaching was carried on. At six o'clock we once more met with the Christians, a large number of them remaining in the city for the night, and had a most enthusiastic testimony meeting, in which Dr. John, Dr. Gillison, and myself took part, as well as seven or eight of the converts. It does one good to hear the way in which the older members of the church acknowledge that all we are seeing and rejoicing in now is just God's answer to the earnest prayers and faithful seed-sowing of many, many years."

INDIA.

THE disturbance of our preaching has continued throughout the month; but the police have prevented any further acts of violence, and, by degrees, a quieter spirit is prevailing. Finding that they could not stop our work, the young men have commenced a meeting on the opposite side

* For special resolution of the Board, see page 148.

of the road for the preaching of Hinduism. This is quite fair, and we can do more than merely suffer it; we can rejoice at what will serve to stir up the dead level of indifference into something like created thought.

W. B. PHILLIPS.

MADAGASCAR.

THE chapel recently opened in the town of Ambohimandroso was about five years in the building, it having been commenced in 1888! Almost every foot of wood has had to be measured out by the missionaries (the Revs. T. Rowlands and A. S. Hockett), and almost every little detail attended to by them. The chapel is a large and rather handsome building, with accommodation for about 800 people. The entire work has cost rather more than £200. A little less than half of this has been contributed by the Christians, the remainder being supplied by a grant from the London Missionary Society, and a handsome donation from Dundee. The opening services were held on the 18th, 19th, 20th, and 22nd of December, and these were preceded by a week of prayer. On the 18th, the chapel and adjoining classroom were crowded to excess by the congregations of both churches. An interesting feature of the morning service was the account given by one of the native pastors of the building of the chapel. At its conclusion he heartily thanked, on behalf of the church, all who had helped in its building, but especially the Rev. T. and Mrs. Rowlands, who had devoted much time and money to the work. Mr. Rowlands offered a dedicatory prayer, and Mr. Hockett preached a very effective sermon. On the 19th, the regular chapel-goers were asked to gather in the slaves, the guards, the police, and non-chapel-goers generally, and to stay at home themselves, so that on this day the chapel was crowded with an entirely new class of hearers. Miss Brockway was listened to most attentively, as simply, but clearly and impressively, she told out "the old, old story." Tuesday was set aside for the members of all the country churches in the district; Thursday was the young people's day, and an effort had also been made to get hold of the "lapsed freed scholars" (those who had left the day-school and did not attend chapel or Sunday-school). The sight of about 1,700 boys and girls, ready to receive impressions that might produce the most far-reaching results, was a sight to gladden any heart. Our prayer is, that the new temple may be the scene of many a soul-consecration to the service of Him "whom we are and whom we serve."

D. M. REES.

AFRICA.

MR. A. J. GOULD, of Kuruman, has been much encouraged by the fact that at Mapoten, where he has been in the habit of holding services as opportunity has occurred, he has at last succeeded in inducing the people of the place to erect a house to be used

as a place of worship. Heretofore they worshipped in one of their own houses, and four years have passed since Mr. Gould first spoke to them about it specially. Though it is made only of wattle and daub, it is a step in advance.

NEW GUINEA.

THE Rev. H. M. Dauncey has been visiting the stations in the eastern half of the Port Moresby district. "I must tell you," he says, "of one village I visited, Saroa, some twelve miles inland from Kapakapa. The station was started some years ago, but, one after the other, three men have left it. Eighteen months ago I put the present teacher (a native of Niue) there, and though he has lost his wife he has done grandly. He has the happy knack of making the people and himself thoroughly happy. All told, his flock only numbers 313, but out of these he gets an average of about seventy twice a day at school, and on Sunday holds three services and two schools. Family prayer is the order of the day in nearly every house, and the teacher told me with some pride: 'On Sunday the people do not even fetch water.' Best of all, there are 139 candidates for baptism. I hope on my next visit to receive them all, or nearly all, into church membership. I wish I had a few more stations like Saroa to deal with."



STORIES FROM INDIAN WIGWAMS AND NORTHERN CAMP FIRES. By Egerton R. Young, Author of "By Canoe and Dog Train," &c. London: Charles H. Kelly, 2, Castle Street, City Road, E.C. Price 3s. 6d.

MR. YOUNG, who is a most interesting writer, here gives another happy combination of adventurous narrative, graphic description, humour, detailed information about the Indians, and a record of earnest, self-denying missionary work which makes his "By Canoe and Dog Train" so deservedly popular. Thousands of our young friends throughout Great Britain have lately enjoyed reading the latter work as the reward-book for the 1893 New Year's Offering, and in these "Stories" we have a worthy successor. Danger faced and overcome, adventures with bears and buffaloes, with blizzards and snowstorms; stories about reindeer and beavers, dogs and wild fowl; facts about Indians and half-breeds—their life, their religious ideas, their oratorical power, their amenableness to the Gospel of God's love, and their fidelity when once touched by that Gospel, abound on every page, while beautifully executed engravings greatly enhance the charms of the book. Missionary life, under the trying conditions portrayed in this book, is arduous indeed, and the message which Mrs. Cleveland, wife of the President of the United States, sent to Mrs. Young through her husband, who had been to the White House, was alike

generous and just. "Give my love to your noble wife," said Mrs. Cleveland. "A woman who, for the Master's sake and for the poor Indian's sake, would go through what she has, ought to be loved by every Christian woman in the land."

MORE ABOUT THE MONGOLS. By James Gilmour, Author of "Among the Mongols." Selected and arranged from the diaries and papers of James Gilmour by Richard Lovett, M.A. London: The Religious Tract Society, 56, Paternoster Row. Price 5s.

THE title-page both explains and commends the book. In learning more about the Mongols we at the same time learn more about Gilmour himself, and all that adds to our knowledge of him—so aptly spoken of as "a giant of the new time"—is precious. Beyond this, however, is the further light this book throws upon an interesting and still comparatively unknown race.

JAMES CALVERT OF FIJI. By G. Stringer Rowe. London: Charles H. Kelly, 2, Castle Street, City Road, E.C. Price 3s. 6d.

A BIOGRAPHY of this famous Wesleyan missionary was published while he was still with us in genial presence, and the main facts of the thrilling story of his career are widely known. But the volume now before us gives that story in its most complete form, and is a worthy memorial of a true hero. The simple, strong character of James Calvert impresses the reader, and "the romance of missions," so often said to be a thing of the past, is here seen in all its potency and charm.

MY MISSION TOUR IN SOUTH AFRICA. By Rev. Thomas Cook. London: Charles H. Kelly, 2, Castle Street, City Road, E.C. Price 1s. 6d.

IN this little book Mr. Cook tells the reader of what he saw, heard, said, and did in Port Elizabeth, Kimberley, Blomfontein, Johannesburg, Queenstown, East London, King William's Town, &c., to which places he went on a special evangelistic mission. His work was partly among Europeans, partly among natives, and during the six months of his tour he was the means of leading upwards of six thousand persons to decide for Christ. Incidentally and indirectly the value of missions to the heathen is clearly shown, since, but for the faithful work of sowing previously accomplished, such abundant reaping would have been impossible.

THE CAMBRIDGE TEACHERS' BIBLE. London: C. J. Clay & Sons; Cambridge: University Press Warehouse.

THIS beautiful Bible, consisting of the Authorised, or, when preferred, the Revised, Version, bound up together with the Cambridge Companion to the Bible, merits a hearty welcome from the public. Special care has been bestowed upon the analysis of the books both of the Old and of the New Testament, a large part of the work having been done by such eminent writers as Bishop Westcott, Professor W. Robertson Smith, Professor Bonney, and Professor Skeat. The articles on the Canon of the Old Testament, and the textual evidence for the New Testament, deserve special mention, as embodying in a compact form the results of the most recent scholarship. A set of beautiful maps, specially drawn for the work, completes this most useful edition of the Bible.

THE ANTANANARIVO ANNUAL. No. XVI., Christmas, 1892. Antananarivo: L.M.S. Press. London: John Haddon & Co., 3 and 4, Bouverie Street, Fleet Street, E.C.

ANOTHER excellent number of a magazine which scientists, and all especially interested in Madagascar, will welcome. It contains several papers which are a distinct addition to our knowledge of the less civilised tribes and the fauna and flora of the island, besides contributions to Malagasy folk-lore. An index to the fourth volume is given at the end—four annuals making one volume—a fact which suggests the propriety of obtaining back numbers, and so securing what is undoubtedly the most reliable repository of information on Madagascar.

SWEET FIRST FRUITS: a Tale of the Nineteenth Century, on the Truth and Virtue of the Christian Religion. Translated from the Arabic, and abridged, with an Introduction by Sir William Muir, K.C.S.I. London: The Religious Tract Society, 56, Paternoster Row. Price 2s. 6d.

AN Oriental romance, written by an Eastern Christian, which brings before Moslem readers the proofs of the Christian faith. It is peculiarly suitable for wide dissemination among English-speaking Mussulmans everywhere. The ordinary English reader will also find the book instructive, as it illustrates the trials and persecutions which await the convert to Christianity in Mohammedan lands.

ANNOUNCEMENTS.

DEPARTURES.

THE REV. JOSHUA KNOWLES, returning to PAREYCHALEY, Travancore, South India, embarked for BOMBAY, per steamer *Rosetta*, at Brindisi, April 30th.

THE REV. J. J. K. HUTCHIN, returning to RAROTONGA, Hervey Islands, South Pacific, embarked for AUCKLAND, per steamer *Ophir*, May 6th.

THE REV. WILLIAM THOMAS, appointed to LAKE TANGANYIKA, Central Africa, embarked for CHINDE, per steamer *Inanda*, May 9th.

ARRIVALS IN ENGLAND.

MRS. MAURICE PHILLIPS, from MADRAS, South India, per steamer *Golconda*, April 21st.

THREE MISSES and MASTER BROWN, from TAUNO, Bechuanaland, South Africa, per steamer *Drummond Castle*, May 10th.

BIRTHS.

MATHER.—December 18th, at Niamkolo, Central Africa, the wife of C. B. Mather, L.R.C.P. and S. Edin., of a son.

JONES.—January 13th, at New Quay, Cardiganshire, the wife of the Rev. D. Picton Jones, of Fwambo, Central Africa, of a daughter.

HACKER.—March 15th, at Neyoor, Travancore, South India, the wife of the Rev. I. H. Hacker, of a daughter.

TERRELL.—March 15th, at Hankow, China, the wife of Mr. W. G. Terrell, of a son.

DEATHS.

ROBERTS.—March 21st, at Ambohimahaso, Madagascar, the Rev. Robert Roberts, of Ambohimamboarina, Betsileo Province, aged twenty-seven years.

WARDLAW.—April 28th, at 50, Carlton Hill, St. John's Wood, aged seventy. Annabella McKeand, widow of the late Rev. John Smith Wardlaw, M.A., D.D.

TO SUBSCRIBERS.

It is requested that all Contributions, Remittances, and Payments be made to the REV. A. N. JOHNSON, M.A., Home Secretary, 14, Blomfield Street, London, E.C.; and that, if any portion of these gifts is destined for a special object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post Office.

All orders for Missionary Boxes, Collecting Books, Cards, Magazines, &c., should be addressed to the REV. GEORGE COUSINS, Editorial Secretary, 14, Blomfield Street, London, E.C.

Telegraphic Address—MISSIONARY, LONDON.



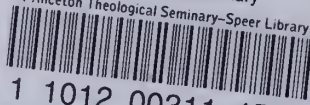
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